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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



OCTOBER

28. SS. Simon and Jude. Twenty-second Sunday after Trinity.
31. (Wednesday.)

NOVEMBER

1. All Saints' Day. (Thursday.)
4. Twenty-third Sunday after Trinity.
11. Twenty-fourth Sunday after Trinity.
18. Twenty-fifth Sunday after Trinity.
25. Sunday next Before Advent.
29. Thanksgiving. (Thursday.)
30. St. Andrew. (Friday.)

KALENDAR OF COMING EVENTS

NOVEMBER

8. Special Georgia Diocesan Convention to elect Bishop Coadjutor at Grace Church, Waycross, Ga.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

5. St. Stephen's, Coconut Grove, Miami, Fla.
6. All Saints', Scotch Plains, N. J.
7. St. Mark's, Philadelphia, Pa.
8. Sisters of St. Margaret, Boston, Mass.
9. All Saints', Peterborough, N. H.
10. Sisters of Holy Nativity, Fond du Lac, Wis.

Clerical Changes

APPOINTMENTS ACCEPTED

CLARK, REV. CARLTON A., formerly rector of Epiphany Church, Independence, Kans.; to be rector of Trinity Church, Arkansas City, Kans. Address, 404 South B St.

FRAZIER, REV. ROBERT P., formerly rector of St. Paul's Church, Duluth, Minn. (D.); to be in charge of St. Anne's Mission, Willow Grove, Pa. Address, 101 Krewson Terrace. Effective November 1st.

ROSE, REV. LAWRENCE, has been appointed by Bishop McKim of North Tokyo to be chaplain in charge of the English-speaking congregation of Holy Trinity Church, Tokyo, Japan, effective from September 16th.

VALLIANT, REV. JAMES, formerly rector of St. Stephen's Church, Grand Island, Nebr. (W. Neb.);

to be rector of Epiphany Parish, Forestville, Prince George's County, Maryland. (W.). Effective November 15th.

WATKINS, REV. C. C., formerly rector of the Church of Our Saviour, Little Falls, Minn. (D.); to be in charge of St. Luke's, Wymore, and St. Augustine's, DeWitt, Nebr. Address, Wymore, Nebr.

NEW ADDRESSES

BURGESS, REV. HERBERT A., formerly 421 W. Lafayette St., Rushville, Ill.; 723 20th St., Rock Island, Ill.

SMYTH, REV. JOSEPH P., formerly Bellport, L. I.; P. O. Box 474, Sayville, L. I., N. Y.

TOWNSEND, REV. J. H., formerly Martires 88, Camagüey; Céspedes, Prov. de Camagüey, Cuba.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ABINGDON PRESS, New York City:

The Story of the Bible. By the Rev. Walter Russell Bowie. \$3.00.

COLUMBIA UNIVERSITY PRESS, New York City:

Friends of God. Practical Mystics of the Fourteenth Century. By Anna Groh Seesholtz. \$2.50.

THOMAS Y. CROWELL CO., New York City:

Doctor Thinkright. By Clarence Hawkes. \$1.50.

HOUGHTON MIFFLIN CO., New York City:

The Farther Shore. An Anthology of World Opinion on the Immortality of the Soul. With a preface to each selection by the editors, Nathaniel Edward Griffin and Lawrence Hunt. Foreword by Alfred North Whitehead. \$3.00.

LONGMANS, GREEN & CO., New York City:

Vale. By the Very Rev. William Ralph Inge. \$1.60.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

A Manual of Catholic Worship. Based on the Book of Common Prayer. 60 cts.

The Episcopal Church. Heritage of American Christians. By the Rev. Theodore St. Clair Will. Cloth, \$1.50; paper, \$1.00.

ROUND TABLE PRESS, New York City:

Religion Meets the Modern Mind. By Russell Henry Stafford. \$2.00.

SHEED & WARD, New York City:

Dostoevsky. An Interpretation by Nicholas Berdyaev. Translated by Donald Atwater. \$2.00.

W. A. WILDE CO., Boston, Mass.:

A Son of the Wild Pack. By Arthur C. Bartlett. \$1.75.

The Best Stories of Heroism I Know. By John Clair Minot. \$2.00.

High on a Hill. By Mae Foster Jay. \$2.00.

How to Understand Your Bible Better. Studies in Bible Literature. By Harriet-Louise H. Patterson. \$1.00.

The Life Portrayed in the Sermon on the Mount. By R. H. Miller. \$1.50.

The Mail Pilot of the Caribbean. By Lewis E. Theiss. \$1.75.

Our Bible. What's in it? A Bible Question and Answer Book. By Arthur W. Kelley. \$1.00.

Select Notes on the International Sunday School Lessons. Founded by the Rev. Francis N. Peloubet, D.D. Improved Uniform Series: Course for 1935. By Wilbur M. Smith, D.D. \$2.00.

Shifted Letters Puzzles. By Charles S. Brown. \$1.00.

Tales of Freckle Days. By John Clair Minot. \$1.25.

CHARLES SCRIBNER'S SONS, New York City:
Deadly Sins and Living Virtues. By T. H. Wright. \$1.50.

PAPER COVERED BOOKS

AUGSBURG PUBLISHING HOUSE, Minneapolis, Minn.:

Christmas. An American Annual of Christmas Literature and Art. Edited by Randolph B. Haugan. \$1.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

By His Help. By Reuel L. Howe. 10 cts.

The Christian Attitude Toward Private Property. By Vida D. Scudder. No. 11 in the *New Tracts for New Times*. 10 cts.

PUBLIC CHARITIES ASSOCIATION OF PENNSYLVANIA, Philadelphia:

Pennsylvania and Unemployment Relief, 1929-1934. By Arthur Dunham. Reprinted from the *Social Service Review*, Vol. VIII, No. 2, June, 1934.

SOUTHERN CHURCHMAN CO., Richmond, Va.:

Some Important Facts in English Church History. By Rev. Charles L. Wells. Examined and Rewritten by Rev. W. P. Witsell, D.D. 25 cts.

Correspondence

A Letter of Heartfelt Gratitude

TO THE EDITOR: The gratitude wells up from the depths because at last, after 40,000 miles of travel, in six different dioceses, for the first time during the five years since I retired from rectorship, I at last have heard the Holy Communion service read by a priest who did not make one single mistake in pronunciation or utterance. Mr. Wallace's recent letter has unleashed my pen, and I beg a little space to publish my unfeigned gratitude, if you can spare the room.

This rare priest did not say "direct" with a long "i" that was accentuated. Neither did he pronounce "a" as in "hay" before a consonant, nor, still worse, make it long in one part of a sentence and short in another part, both times before consonants. Neither did he say "except" where the Prayer Book says "accept." Neither did he race through the holy sentences at break-neck pace, trying to get several hundreds of words a minute gabbled forth, with special bursts of speed in the Consecration Prayer. Neither was he so slow that the nervous became fidgety nor did he drop his voice so that no one could tell what he was saying.

All of these blunders and eccentricities have been inflicted upon hapless worshippers in the various churches where I have tried to worship, during the above period.

This most unusual priest, I feel, ought to be salaried at \$15,000 a year, with power to act, and sent broadcast among our illiterate and careless clergy. Anyone who will offer the money can receive his name and address by writing to the undersigned. And I will cheerfully refund the postage.

(Rev.) JOHN HENRY HOPKINS.

Grand Isle, Vt.

"Whither Medicine?"

TO THE EDITOR: To all your readers interested in the healing of body, mind, and soul, the book under the above title by Josef Löbel (Sidgwick & Jackson, London) will be arresting and profitable. It may be summed up in some words of Plato: "This is the greatest error in the treatment of sickness, that there are physicians for the body, and physicians for the soul, and yet the two are one and indivisible."

Portland, Oreg. JOHN W. LETHABY.

(Continued on page 539)



VOL. XCI

MILWAUKEE, WISCONSIN, OCTOBER 27, 1934

No. 22

EDITORIALS & COMMENTS

Editorial Correspondence

From General Convention

ATLANTIC CITY, N. J., OCTOBER 20, 1934.

THE last few days have been busy ones for General Convention. After a week of preliminaries, Church history is now being made. Some of it will have far-reaching effects, for good or ill.

Yesterday the House of Bishops considered behind closed doors the case of the Rt. Rev. John Bishop Torok
Rejected
Torok, D.D., Suffragan Bishop-elect of Eau Claire. Just what transpired is, of course, not available for publication, but the result was that the status of Bishop Torok was not regularized, and consequently the election was not approved. That means that, so far as this Church is concerned, Dr. Torok is simply a priest in good standing, and his episcopal orders are not recognized.

This decision comes as a great disappointment to those of us who believe thoroughly in Bishop Torok's sincerity, and do not feel that he had a square deal from the Church ten years ago. At that time he went to Europe in good faith to be consecrated bishop, supposing, erroneously but not without reason, that he had the backing of the Episcopal Church in doing so. Returning, he found himself rejected by the Church that he supposed was supporting him. Yet never until this week, to the best of our knowledge, has the House of Bishops, which alone could have approved his consecration, either at the time it took place or afterwards, had the matter brought officially to its attention—and now it has rendered an adverse decision.

It is not for this editor to comment on action taken by the House of Bishops in executive session. We do not know the reasons for its rejection of Bishop Torok. We do realize, of course, that his status was irregular—but so was that of Bishop Seabury at the time of his consecration 150 years ago. We can only express disappointment; not only for Bishop Torok himself, whom we are glad to count as a personal friend, but even more for the groups of foreign-language Christians in this country who looked to him and to the Episcopal Church for guidance and a spiritual home.

IT IS a matter for rejoicing that the vexed question of the budget has been settled to the apparent satisfaction of all. The budget of \$2,700,000 proposed by the National Council had had a mixed reception. It was admittedly considerably larger than the Church could expect to meet. Nevertheless many thought that it was the minimum that ought to be asked, if the Church was to make any serious attempt to maintain her missionary effort substantially unimpaired. Others felt that it was much too high, and called for a reduction to a figure closer to the actual present income of the Church. There was also widespread dissatisfaction with the system of mathematical quotas.

The recommendations of the Joint Committee on Budget and Quota managed to meet most of the criticisms, and to harmonize these two points of view, so that its report was received with enthusiasm and unanimously adopted. The budget of \$2,700,000 is retained as an objective, but an "emergency schedule" of \$2,313,115 is adopted for working purposes. The old system of mathematical quotas is discarded entirely, and the dioceses are hereafter to apportion themselves, in consultation with the National Council, on a basis of proved ability and willing acceptance of responsibility. The first such self-apportionment is now in progress through consultation between the diocesan deputations here and representatives of National Council, and preliminary indications are that on this basis the expectations for 1935 will be at least 25% above those for 1934.

Most important of all, Churchmen are called to a new Forward Movement, the purpose of which is to reinvigorate the entire life of the Church, and to rehabilitate the parish, the diocese, and the general Church. A joint commission, half of its members to be laymen, is to assume leadership in the movement, and the entire Church is to be given a part in it.

The Church has been refreshed by a generous draft of fresh air. Old policies, old methods, have been discarded where it is clearly seen that they have broken down, but tried and proved principles, such as the brotherly partnership between

the diocese and the general Church, have been retained and strengthened.

The splendid reception accorded in both Houses to this report, which represents weeks and even months of painstaking study and effort on the part of the joint committee, cannot fail to bring new courage and cheer to a Church that has come dangerously near to surrendering to gloom and foreboding. We venture to predict that acceptance of the new fiscal policy and its inauguration by this Convention will have an immediate and far-reaching effect in restoring the Church's confidence in its leadership and in leading her members in a genuine Forward Movement under the guidance of the Holy Spirit.

THE QUESTION of a possible change in the name of the Church is a third matter that has aroused a considerable amount of interest. After a long and vigorous debate in the House of Deputies, the proposal to drop the word "Protestant" from the Church's official title failed in the close vote of 234 to 207. It is a notable fact that almost a full day's session on this subject that is so highly controversial, because it is so close to the hearts of most of those who spoke and those who listened, brought forth not one word of anger or acrimony, and resulted in a strengthening rather than a weakening of the underlying fellowship of Churchmen of different points of view. That fact, it seems to us, is typical of the spirit of this glorious Church of ours.

As our readers well know, THE LIVING CHURCH has long advocated a change that would eliminate the word "Protestant" from the name of the Church. The attempt to accomplish that object at this Convention was lost; but it was lost after a full and free discussion and in a fair test. We accept the verdict of General Convention; indeed we greatly prefer the decision reached rather than a victory for the cause that we sponsored, if that victory had been won by a small margin and at the expense of pain or a feeling of injury on the part of those who venerate the present name.

Some day the name of the Church will be changed. It will not go down the ages bearing the name Protestant, which is misleading and misunderstood, and at best describes but one aspect of the richness of her heritage. But it would be a mistake if that change should come in any way except by the will of an overwhelming majority of her representatives in General Convention assembled. Until Churchmen are ready to vote that change overwhelmingly, we shall have to continue to bear our inadequate name as gracefully as possible, remembering that it is not the name but the substance of Catholicity that really matters most.

One amusing incident brought laughter to the House, and will bear recording. Dr. Frank Nelson of Cincinnati, that stalwart Liberal Evangelical, told of his embarrassing experience in an Anglo-Catholic Church. It seems that Dr. Nelson, dressed in less vivid vestments than his host, was assisting at some religious ceremony when he noticed the predicament of one of the servers. This lad was burdened with a censer in one hand and an aspersorium, or some similar implement, in the other. Being compelled to find a third hand somehow, the acolyte thrust the censer into Dr. Nelson's hand, and proceeded about his business. The word picture of Southern Ohio's doughty champion of militant Protestantism with his face wreathed in the smoke of incense proved almost too much for the deputies, who made the hall ring with their laughter.

We submit that there is not much wrong with the Church

when it can enjoy such an incident in the midst of a debate on so controversial a subject. It is small wonder that outside observers, hearing of the vivid verbal volleys that we fire at one another, look upon us as an incomprehensible ecclesiastical anomaly, or that the secular press pictures us as on the verge of schism and strife. But we who know and love our Church, by whatever name she may be called, understand that we are brethren in the household, and that it takes far more than a friendly family squabble to wreck our unity or destroy our affection for each other.

THIS EDITORIAL LETTER cannot be closed without some expression of appreciation of the generous reception accorded to THE LIVING CHURCH GENERAL CONVENTION DAILY. From the first day it has been welcomed by all present

The "Convention
Daily"

at the Convention, as shown by the fact that we have had to print 11,000 copies of each issue to meet the demand. We

are more than grateful for this generous measure of support, which seems to indicate that the DAILY has filled a real need in the life of the Convention.

But perhaps a word or two of explanation are called for. We learn by our mistakes, and there have been mistakes in publishing the DAILY. The principal one was in the matter of distribution. We did not realize the task we had undertaken when we offered to distribute copies each day to Atlantic City hotels. That proved to be a tremendous job, and only now, when visitors are beginning to return to their homes, is the problem of distribution being straightened out. To subscribers who suffered from our shortcomings in this respect, we offer our sincere regrets. We shall do better next Convention year.

We hope, too, that those who are subscribers both to the weekly and the daily editions of THE LIVING CHURCH will forgive a certain amount of unavoidable duplication. We have tried to present a variety of material, so that the two editions would not overlap too much, but it has been impossible to keep from using some pictures, news stories, and even editorial material in both editions. But perhaps readers will not mind that, for it means that the more important bits of news and comments read casually each day at Atlantic City can be perused again more leisurely after returning home.

ALL IN ALL, it is a good Convention, and one of the most harmonious that this editor can recall. There is reason to believe that it marks a real turning point in the Church, and that from now on we are going forward, with unity and with courage, toward a new day of opportunity for enlarged Christian service in a world that needs the message of Christ as never before.

PRAYER FOR ALL SOULS

ALMIGHTY GOD in whom alone do live
The souls of those departed hence, we pray
For all the absent brotherhood of man
Compliant to this Further Fold today:
For some whom Thou are now about to lead
Into green pastures where the hungry feed.

Acknowledge, we beseech Thee, some as found
Whom we had counted lost to Calvary's steep
And quickly to the ample folds of love
Bring home Thy least and latest-wandering sheep:
Be Thou each solitary dreamer's trust
Remembering that his habitat was dust. Amen.

LILLA VASS SHEPHERD.

The Gift of the Episcopate to the Church in America

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

"I am not ashamed of the Gospel of Christ."—ROMANS 1:16.

"I believe . . . in one Lord Jesus Christ . . . Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man . . . And I believe one Catholic and Apostolic Church."—THE NICENE CREED.

THIS IS the text of the sermon preached by Bishop Manning on Sunday, October 21st, in Atlantic City, at the service in commemoration of the Consecration of Samuel Seabury at Aberdeen, Scotland, in 1784, as the First Bishop of the Church in America.

Church, that it comes to us from Christ Himself, and that it is the Visible, Catholic, and Apostolic Church with its divinely given Sacraments and Ministry which has kept, and still keeps, faith in Christ alive in this world. And the belief which those men held as to

the ministry of the Church, and on which they acted, is expressed today in our Prayer Book, in all of our official formularies, and in every official act of this Church of which we are members.

Our Book of Common Prayer, which is a part of the Constitution of this Church, declares in clear and solemn words "that from the Apostles' time there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons" and that "to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he . . . hath had Episcopal Consecration or Ordination."

The Episcopal Church maintains, and rejoices to maintain, warm and brotherly relations with the Protestant Churches, she has much indeed in common with Evangelical Protestantism, she gives praise to God for every evidence of devotion to Christ wherever manifested, but her own Faith and Order, as judged by the standards of the early undivided Church, are fundamentally and definitely Catholic. Her distinctive beliefs are those which have been held and taught by the Catholic Church throughout the world since the Apostles' days and she cannot compromise this position without disloyalty to her principles and disloyalty to all her past.

The Episcopal Church does not hold, as most of our Protestant brethren do, that the Church came into existence by the voluntary association of those who had been saved. The Episcopal Church holds that the Church was founded by our Lord Himself, that it is integral and vital to His Gospel and is essential to the carrying on of His work in this world, and we proclaim this belief every time we say "I believe one Catholic and Apostolic Church."

The Episcopal Church holds the Catholic doctrine of the priesthood. No one who reads her Prayer Book, and understands it, can be in doubt as to this. It is this which constitutes the difference between the ministry of the Episcopal Church and that of the Protestant Churches—not that one is a real ministry and the other is not—no one I suppose holds that view—but that one is a Ministerial Priesthood, as its form of ordination shows, while the other does not so regard itself and definitely rejects the idea and doctrine of the priesthood. The Episcopal Church says nothing as to the validity of ministries not episcopally ordained, nor as to the Sacraments administered by them—it is not in her place to do so—but for herself and for her people she holds definitely to the doctrine of the priesthood and to the necessity of episcopal ordination. "In this Church," she says explicitly, "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said Functions, except he . . . hath had Episcopal Consecration or Ordination." But clear as the belief of this Church is in regard to the ministry we hear it said sometimes that although the Church in her practise requires episcopal ordination she holds no doctrine or principle in regard

THIS SERVICE for which we are gathered here has a special message for us and a historic significance. We are commemorating at this time an event of crucial importance in the religious history of our country, and in the life of our own Church, the consecration of Samuel Seabury, in Aberdeen, Scotland, 150 years ago, as our first Bishop, and let us not forget that Samuel Seabury was not only the first Bishop of our own Church but that he was the first Bishop of any Church in this land. It is our happiness and privilege to have with us at this service the present Bishop of Aberdeen whose welcome presence makes these events vivid to us and speaks to us of the great debt that we owe to the Scottish Church. And with this commemoration in mind I am asked to speak to you this morning on "The Gift of the Episcopate to the Church in America."

It is difficult for us to realize what the condition of the Episcopal Church was when the Revolutionary War came to an end, and what the situation was which faced those ten clergymen of the Church in Connecticut who met at Woodbury in 1783 to choose one to bear the office of Bishop. They met in secret, and they had good reason for so doing. They had suffered already for their faith as Churchmen, and they were ready if God so willed to suffer for their faith again. The historian Trevelyan says that that little company of men who met at Woodbury and "solemnly designated Samuel Seabury as the first Bishop of the American Episcopal Church were"—I quote Trevelyan's words—"men as noble as ever manned a forlorn hope or went down for a sacred idea." We do well to remember the faith and conviction which the action of those men showed under the conditions which they faced. And the one whom they chose was called not to worldly honor or popularity, but to sacrifice, hardship, difficulty, and trial. Like many of those who have faithfully served our Lord and His Church, Bishop Seabury has often been misrepresented but the records show what his life and character were. In view of all the facts it is astonishing that he succeeded in disarming, in some measure, the bitter prejudice against episcopacy in Puritan New England. We have every right to be proud of our first Bishop and to give thanks to God for his life and memory. An old chronicle of the time described Bishop Seabury as "that strong, simple, conciliatory, uncompromising man." Those adjectives are well chosen. We need in the office of Bishop and Priest today men who are "strong, simple, conciliatory, and uncompromising." We who are the spiritual heirs of those men may well ask ourselves why they made such sacrifices and endured such trials to secure the episcopate for the Church. Can anyone imagine that they would have done this if they had believed that episcopacy is merely one form of Church government, and that although it is venerable and desirable it is not essential?

Those men in 1783 called Samuel Seabury to the office of Bishop in the face of all difficulties and trials because they believed that the Apostolic Ministry in its threefold order of Bishops, Priests, and Deacons is essential to the life of the

to it. That statement shows a strange confusion of thought and if true would do little credit to the Church.

Whatever theories as to episcopacy individuals may hold it is unmistakably clear that the Church herself holds a definite doctrine as to the ministry and that she requires all her ministers to act in accordance with her doctrine. That this Church herself holds a doctrine of the ministry is shown beyond all doubt by the fact that a priest of the Roman Catholic Church, or of the Eastern Orthodox Churches, who comes into the ministry of the Anglican communion is not reordained, whereas a minister of any Protestant communion, however eminent he may be, however faithful and holy may be his life, however greatly and justly we may esteem and honor him, if he enters the ministry of the Episcopal Church, or of the Anglican communion, must be ordained to the priesthood through the laying on of hands by a Bishop. How can this be understood, explained, or justified, except by the fact that the Episcopal Church and the Anglican communion hold the Catholic doctrine of the priesthood and the necessity of episcopal ordination? If the statement were true that while this Church requires episcopal ordination she holds no doctrine or principle in regard to it, this would mean that the Church takes a most solemn and important course of action without holding any reason for it, and the position of the Church in this matter would be unintelligible. If that statement is true this Church's constitutional provisions as to episcopal ordination, her official declarations, and her official acts in regard to it are based on no adequate reason, on no essential principle, but only on preference or expediency. And if that were true this Church would have no right to continue her position as to the ministry for a single day—it would be her duty at once to accept the Protestant position, to say frankly that episcopal ordination is not necessary, to change her formularies and her age-long practise accordingly, and so to remove this obstacle to her union with the Protestant Churches.

IF THIS Church holds no doctrine as to episcopal ordination her position and action in this matter is not merely inexplicable it is indefensible, and our Protestant brethren would be quite right in considering it so. But the Episcopal Church does hold a doctrine of the ministry to which she expects her ministers and her people to be true. Whatever liberty of view this Church allows to individuals, and she rightly allows much, and whatever theories of episcopacy individuals hold, or may have held, the Episcopal Church and the Anglican communion are wholly committed to the principles of the Catholic and Apostolic Church in regard to the ministry, and neither this General Convention nor any other body in the Anglican communion has any authority whatsoever to change those principles. In common with all the historic Catholic communions, both of the East and of the West, in common with the whole Anglican communion throughout the world, in common with three-fourths of all the Christians in the world at this time, and in common with those loyal Connecticut Churchmen who elected Samuel Seabury, this Episcopal Church holds today, as she has always held, that our Lord Himself founded His Church to be the means of His continuing work in this world, that He Himself appointed a ministry, and that the ministry which He Himself appointed has come down to us through the succession of the Bishops. No one who understands the official formularies of the Church can doubt that this is what the Episcopal Church holds. Except for the fact that the contrary is frequently asserted, it would seem unnecessary to say that this belief as to the Apostolic ministry is not the mere opinion or view of some group or party in the Church but that it is the Church's own official teaching. It is expressed clearly in her Prayer Book, in her Constitution and Canons, and in her unvarying practise, and to this belief which the Church herself holds the overwhelming majority of her clergy and people, of all parties, are loyal.

In the historic phrase of one of the greatest of our American Bishops, John Henry Hobart of New York, this Episcopal Church and the Churches of the Anglican communion throughout the world stand for "Evangelical Truth and Apostolic Order." The

famous Lambeth Quadrilateral of 1888, which was first formulated and adopted here in our own Church, under the direct suggestion and counsel not of one called an Anglo-Catholic but of that evangelical and broad-visioned leader, Dr. William Reed Huntington, declares that the Historic Episcopate is one of the four essential and indispensable principles which must be preserved in any basis for Christian Unity to which the Anglican communion can assent. But if, as some are asserting, this Church holds no theory or doctrine as to the episcopate how can this insistence upon it as one of the four indispensable requisites for a reunited Christianity, and this extreme care to preserve it, be explained? The statement made by some today that modern scholarship has destroyed the grounds for belief in the Apostolic ministry is simply incorrect and not borne out by the facts. We are aware of what modern scholarship has to say on the subject and in the full light of this it remains incontrovertible that the Church which Christ Himself founded and which His Apostles and disciples continued, brought forth the New Testament, the Creed, and the episcopate, all under the promised guidance of the Holy Spirit. It is, of course, conceivable that the Apostolic Church acting under the guidance of the Holy Spirit, might have developed some other form of ministry in succession to the Apostolate, but it did not. What history shows is that ministerial authority in the Church passed from the Apostles, and possibly the Prophets whose status is uncertain, to the episcopate, and the episcopate was developed and established earlier than either the Canon of Scripture or the fully formulated Creed so that, as Bishop Gore says, the three-fold ministry of Bishops, Priests, and Deacons "is in fact, by succession, the only representative of the original Apostolate." So eminent a Protestant scholar as Prof. E. C. Moore of Harvard in his book, *The New Testament in the Christian Church*, tells us that it is the simple fact that the canon of Scripture, the Creed, and the episcopate, all stand on the same basis and all come to us with equal authority. With Dr. Streeter's recent conjectures in view, and all that modern scholarship has said on the subject, the committee of the last Lambeth Conference in 1930 says in its report, "Without entering into the discussion of theories which divide scholars we may affirm shortly that we see no reason to doubt the statement made in the Preface to our Ordinal that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." "What we uphold," this report says, "is the episcopate maintained in successive generations by continuity of succession and consecration as it has been throughout the history of the Church from the earliest times." In its fully considered words the Lambeth Conference Report says "The episcopate occupies a position which is, in point of historic development, analogous to that of the Canon of Scripture and of the Creeds." No words could be stronger as to the place of the episcopate in the life of the Church, and certainly these reports to the Lambeth Conference cannot be called the view of a mere group or party in the Church. And in his recent important pronouncement upon events in the Church of England the Archbishop of Canterbury, whose wise leadership, broad vision, and deep desire for Christian Unity, is everywhere known says "the Anglican communion throughout the world has a distinctive heritage of Faith and Order which it cannot barter away even for the sake of union, for it is a trust which it is bound to hold for itself and for the whole Body of Christ," and the Archbishop adds that in stipulating that the episcopate must be maintained in any United Church of which the Anglican Churches can form a part "we are not contending for any mere form of government, however venerable."

AND SO I REPEAT that the Episcopal Church has a doctrine of the ministry and that she holds to her belief in the divinely instituted Church and ministry and Sacraments not merely from preference or expediency but because she believes they are from Christ Himself and that if we use them aright, they keep us near to Him. In the light of all that modern scholarship has brought to view it remains clear that the episcopate is in fact the successor to the Apostolate, that

the Apostolate was the direct, commissioned representative of the Risen and Ascended Christ, and therefore that the unbroken succession of the episcopate coming down to us from Apostolic times is the visible, living, articulate reminder and witness of God's coming into this world in the Incarnation of Jesus Christ.

Those faithful men in Connecticut 150 years ago strove so earnestly and suffered so much to secure the episcopate because they believed in the Catholic and Apostolic Church, and because they believed that without the support of the ministry and Sacraments according to Christ's own appointment faith in Christ Himself would falter and grow weak. And the whole course of events in our own land and elsewhere bears out their belief. Nothing is more certain, nothing is more surely proved by experience, or more evident at this time, than that loss of Faith in the divinely founded Church, and in the divinely appointed ministry and Sacraments, tends toward loss of faith in Christ as God and in His Gospel as a Divine Revelation. You can see this illustrated in the religious situation all around us, and you can see it illustrated within the ranks of our own Church. Is it not a fact that in our own Church, much as we love them personally, it is among those who incline to believe less in the divinely instituted Church and Sacraments that we see the tendency to deny, or to doubt, our Lord's Birth of the Blessed Virgin, His Resurrection from the grave, and His Ascension into heaven?

Brethren, this is not a time for controversy over minor matters, but it is a time to speak plainly of the things upon which faith in Jesus Christ and the life of His Church depend.

The breakdown of Christian faith and Christian morality is reaching the point of crisis. The campaign of the Godless is not confined to Russia. It has gone far in our own land. From the depths of their spiritual blindness, and of their self-conceit, men prate today of a religion without God, without prayer, and without belief in a future life. You see the results of this in the weakening of our morale as a people, in the lowering of the standards of integrity and personal responsibility, in the disregard of the sacredness of contracts, in the breaking down of the ties of marriage and the family, and in the callous contempt of the Christian ideal of purity. We are becoming largely a pagan nation.

The atheistic seed sown by the Bertrand Russells, the Huxleys, and the John Deweys of our time, and by their hosts of imitators, is bearing its evil fruit in our current literature and in the lives and homes of our people, and some of us who stand in the pulpits of Christian churches are not preaching the Divine Christ as St. Paul preached Him, and as we are commanded and commissioned to preach Him to all the world.

As Karl Barth has reminded us, there is a type of modernism which is giving us a merely human Jesus who has no power over the lives and consciences of men, when what the world needs is to come back to the God-man, the Second Person of the Trinity, the Christ of the Scriptures, the Christ who is able to guide and uphold and bless us because He is Saviour, Lord, and God.

What has the modern minimizing and rationalizing, the belittling of Church and creed and sacrament, done for us? Has it brought men and women nearer to Christ? Has it made God more real to them? Has it increased their reverence for the holy and the pure and the good? Has it filled our homes with the spirit of love and duty, and our churches with earnest and believing worshippers? We know that it has done none of these things but the reverse of them. What we need now in the Church is a great call to repentance and to spiritual renewal. We need a great revival of evangelistic power. We need more faith, more fervor, more personal love for the Lord Jesus, that we may give Him and His Gospel to the world. A Church full of faith in the Divine Christ can overcome all obstacles, but a Church without real faith in Christ can do nothing and will be thrown aside as useless machinery, just as many are now throwing the Church aside.

We know that the creed, the sacraments, the priesthood, the

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The Sanctuary

Rev. George L. Richardson, D.D.
Editor

The Gift of Wisdom

READ St. James 3: 13-18.

THE first of the seven gifts for which we pray at our Confirmation is wisdom, a very lofty but a very practical quality. Yet Milton's lines

"To know
That which before us lies in daily life
Is the prime wisdom"

do not give us the whole truth. Wisdom is not "to know"; it is something deeper than knowledge. Knowledge deals with facts, wisdom with values. One may have his mind stuffed with knowledge and yet sadly lack judgment as to what to do in daily life. A priest may have an encyclopaedic knowledge of theological thought and yet not be one to whom men and women come for counsel in a crisis, as they might to another in whom holy wisdom kindles a light whose steady flame guides souls toward God.

Wisdom grows, or ought to grow as we gain maturity, but it is not confined to the middle-aged and the old. It was said of our Lord Jesus Christ that in his very boyhood "He increased in wisdom."

That practical little book, the Epistle of St. James, contains a striking passage on wisdom, which we take as material for meditation today. He points out that the gift is not merely an intellectual one. It has a moral quality and springs "from above"—a spiritual source. It is

(1) *Pure*. Nothing darkens the judgment like sin. Such forms of selfishness as covetousness and lust notoriously distort the inner vision, so that truth is seen through a cloudy and misshapen lens. Pure means here the absence of any adulterating substance, as when we speak of pure food or pure gold. So is wisdom pure.

(2) *Peaceable*. Mark that "pure" comes first. There are those who would try to bring peace to the nations or unity to the Church by schemes of negotiation and compromise, ignoring the fact that the cleansing of penitence must come first—"first pure." Wisdom of this quality leads to peace, because it is "gentle and easy to be entreated," that is, fair and open-minded. May God make this note sound clear in the councils of nations and the conferences of Christians.

(3) *Full of mercy and good fruits*. The wisdom from above is a dynamic force in those who possess it. It stirs them to compassion. It awakens creative impulses, makes them productive. The inference is that it cannot be gained solely from books nor in the study, not even from meditation in the seclusion of a retreat. Such disciplines help, but there is needed also contact with our fellows, sympathetic ministry to their needs.

(4) *Without partiality and without hypocrisy*. Wisdom is averse to the narrowly partisan temper with its shady and crooked methods. The wise man will discuss a problem where the partisan wants to debate it. One seeks the truth, the other triumph over his opponent. One seeks the welfare of all, the other the success of his own clique.

The conclusion is not that all good people are wise, but that no man can be wise while he lacks goodness. There is a perverted wisdom which is not true wisdom at all, though it sometimes passes as its counterfeit, an ugly and malevolent shrewdness, "earthly, sensual, devilish." True wisdom is "from above." It is the gift of God by His Holy Spirit, a gift that must be cherished and cultivated. It will be useless or worse unless it is warmed by the sun of God's love and nourished by the dew of His mercy.

"O Holy Spirit, Love of God, infuse Thy grace, and descend plentifully into my heart; enlighten the dark corners of this neglected dwelling, and scatter there Thy cheerful beams; dwell in that soul that longs to be Thy temple."

(St. Augustine: quoted from *Prayers Ancient and Modern*).

Move to Change Church's Name Fails

By the LIVING CHURCH GENERAL CONVENTION DAILY Staff

VIGOROUS but friendly debate characterized the discussion of the name of the Church which occupied the attention of the House of Deputies for a large part of October 19th. In the final vote the proposal to change the name from "Protestant Episcopal Church" to "The Episcopal Church" lost by 27 votes, the tabulation being 207 for and 234 against the change.

The question came before the House in the form of majority and minority reports of the Committee on Amendments to the Constitution. A resolution that would change the name to "American Episcopal Church" had been referred to the committee. The majority recommended that the change was "inexpedient at this time," but a minority recommended that the name be changed by dropping the word "Protestant."

Debate centered about the motion of Prof. Joseph H. Beale of the Harvard Law School, chairman of the committee, to substitute the minority report for that of the majority.

"A name is merely a thing," said Prof. Beale in his remarks. "I cannot personally get excited over such. The Catholic wing of the Church is asking for one thing; the Protestant wing, for another. We sit here in a middle of the road position charged with the duty of judging on the basis of sound doctrine. The proposed name suggests simplicity. Nobody calls our Church by any name except the 'Episcopal' Church. The glory of our Church is its inclusiveness. We have both broad and narrow types in the Church. All have their place. Anything which limits their love for it is undesirable and some of us feel it is not fair to retain a title which is unfair to a certain group in the Church."

Prof. Beale discussed the historical background of the name "Protestant Episcopal Church" and urged that the "thorn" in the side of a group in the Church be now removed after 150 years. Prof. Beale's remarks were interrupted by John R. Vanderlip, prominent Minneapolis, Minn., lawyer, who objected to the discussion of the merits of the proposal to change the name on a motion to substitute the minority for the majority report. The Chair, Dr. Phillips, overruled the point and appealed to the House for "chivalrous courtesy" in the debate.

Unfortunately the interruption confused Dr. Beale. After a pause he said, "This means so much to me that I am unable to continue. After this interruption I find it impossible to finish what I was going to say." Amid loud applause from the entire House, Prof. Beale took his seat. The chair then recognized the next speaker, Col. James Mann of Norfolk, Va., who chivalrously requested that Prof. Beale be granted an opportunity to finish his speech later, though opposing his position.

Col. Mann continued by saying a great many in the Church love the present title and will be antagonized if it is changed. He declared any change in name would only enhance the "fear and alarm" of the past three years in the Church and make the future Program insecure.

The Rev. John C. Mockridge of Philadelphia asserted the present title, "Protestant Episcopal," is "unhappy, misleading, and unfortunate." "Many of us changed it a good while ago and dropped the word 'Protestant,'" he continued. He said in the public mind the word "Protestant" is bound up with sixteenth century historical events and that many people still think the Episcopal Church was founded at that time. "I for one," he continued, "have learned to bear the yoke. It has had little effect upon the steady growth and progress of the Church," and while he favored the change in name he said he would not want to see the minds of "liberal evangelicals" disturbed. "We are in danger of being brought down from the heights attained in the consideration of the Budget and Program to the level of partisanship." He suggested the proposal be withdrawn at this time.

Clifford P. Morehouse, Milwaukee, Wis., proponent of the change in name, stated that the proposal for change in name has

been before virtually every General Convention since 1886. At one time, he said, a proposal to drop the word "Protestant" lost by only one vote in the lay order of the House of Deputies. He claimed the present name is negative and will prevent a new step forward by the Church; the change would aid in the movement for Church unity, not hinder it, and appealed to the younger element in the Convention, not bound by old prejudices, to support the change. He pointed out that the change could not become effective for three years, since under the Constitution it must be ratified by the next General Convention. In summarizing, Mr. Morehouse made these points: the proposed name is simple; it cannot be construed as partisan in any direction; it in no way changes the historical background of the Church; it will make for unity in the Church; the name of the Church is no longer a club, but an identifying label.

The Rev. Dr. W. Russell Bowie, rector of Grace Church, New York, took up the argument against the change. He said the proposal would destroy the broad basis on which the Episcopal Church is built; that the thought of the Episcopal Church being the "American Church" is an "illusion of grandeur"; that the word "Protestant" is not a negative word; that the present name insures the "dignity of the individual against the tyranny of the crowd"; "Ours is the task to win and deserve the greater name," said Dr. Bowie, "not by mere magic of manipulation of words to seek to gain such. What we need to do today is to strive to satisfy the spiritual hunger of America and to lend a spiritual impact upon the trying conditions of our times."

Henry D. Ashley, Kansas City, argued against a "repeal of the Reformation," in opposing the proposal.

John Nicholas Brown of Providence, R. I., declared the change highly desirable because the name "Protestant" throws a false emphasis upon the Church; that the proposal would elevate the Catholic as well as the Protestant heritage of the Episcopal Church; that all adjectives should be left out of the official title, and claimed the present name is a hindrance to the evangelistic task of the Church.

The Rev. Dr. Howard Chandler Robbins of New York then went into the history of the word "Protestant" saying it originally distinguished the "Protestant" Catholics from the "Papal" Catholics in England. He added that the word is "not devisive but uniting."

The Rev. Homer W. Starr of South Carolina held that those in favor of dropping the title "Protestant" have been "very patient" in not forcing the matter to an issue sooner. He said the title does not have a uniform connotation and to many it gives the "fantastic misinterpretation that our Church originated with Henry VIII."

Charles P. Taft, II, Cincinnati, presented his position of opposition to the change through the Rev. Elmore McKee of Western New York. In his statement, Mr. Taft held it to be undesirable to "divide the Church upon such a question at a critical time like this," and warned against disgust on the part of the laity if the matter is pressed to action.

The Rev. Dr. Henry B. Washburn, dean of Cambridge Theological Seminary, urged the Convention "not to change the name until we are certain what new name we want." He said the present name has an "honorable lineage."

The Rev. H. A. Stowell of Arkansas contended that the "Catholic" group of the Church is giving a "greater concession" than the Protestant group in accepting the title suggested. He belittled the "Felix" policy of waiting for "an opportune time," and said such a policy has done only harm.

Dudley G. Roe of Easton, Md., claimed the change would be

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The House of Bishops

By the LIVING CHURCH GENERAL CONVENTION DAILY Staff

THE House of Bishops rejected the election of the Rt. Rev. John Torok as Suffragan Bishop of Eau Claire in an executive session Friday afternoon, October 19th, and declined to recognize Dr. Torok as a Bishop of this Church. No reasons for this decision were made public.

The House of Bishops has unanimously refused to accept the resignation of Bishop McKim of North Tokyo, which was submitted to the Presiding Bishop a few months ago.

Bishop McKim was born July 17, 1852, in Pittsfield, Mass., and immediately upon his ordination to the priesthood entered the mission service in China. He was consecrated Bishop of Tokyo, June 14, 1893. Since this time he has been constantly in service in that post.

A motion to reconsider the matter of the translation of bishops, offered October 13th by Bishop Frank Hale Touret, retired Bishop, was lost in the House of Bishops by a vote of 47 yeas to 29 nays. A two-thirds majority of those present (in this case 52 votes) was required.

A resolution on the subject of birth control was introduced by Bishop Huston of Olympia. It was referred to the Committee on Social Service.

"We endorse the efforts now being made to secure for licensed physicians, hospitals, and medical clinics, freedom to convey such information as is in accord with the highest principles of eugenics, and a more wholesome family life, wherein parenthood may be undertaken with due respect for the health of mothers and the welfare of their children."

A resolution expressing thanks to Bishop Hobson, of Southern Ohio, Charles Taft, and other laymen who promoted the Everyman's Offering, was passed.

A large part of the session was devoted to the presentation of a report of the Commission on Aided Dioceses.

The House of Bishops voted that in the case of those missionary districts where mergers have been proposed by the Commission on Aided Dioceses that no Bishop shall be elected to fill a vacancy until an investigation, looking toward the merger, has been made. Whenever a diocese is involved in a proposed merger, the House ordered the Presiding Bishop to call the proposal to the attention of the Bishop and convention of the diocese in question, together with the reason for the proposed merger. The Bishops voted to continue the Commission on Aided Dioceses.

A revision of the canons which would allow a bishop to resign his episcopal charge, either to the House of Bishops of the General Convention or the House of Bishops of his province, was lost.

There was a discussion of the proposed Canon for Supplemental Ordination and a Canon dealing with Aliens Seeking Affiliation with the Episcopal Church, but after considerable discussion, both matters were recommitted for correction in language and terminology.

The House of Bishops authorized a special committee to prepare a service book which will contain those portions of the Prayer Book and Hymnal that use has disclosed are of chief value. The aim of the committee is to bring out a book that is brief and inexpensive for use in missions.

Resolutions dealing with international problems, industrial relations, and economic questions have been taken out of the hands of the Committee on Social Service at their request and placed in the hands of a special committee, as the result of action taken by the House of Bishops.

Bishop Abbott of Lexington, in presenting the motion Oc-

THE HOUSE OF BISHOPS declined to accept the election of the Rt. Rev. John Torok as Suffragan Bishop of Eau Claire.

tober 16th, stated that many of the resolutions before the Convention were "of a dangerous character, with some of them 'red,' and that the House of Deputies had therefore voted

to place them in the hands of a special committee." The House of Bishops Monday declined to concur in the appointment of this special committee, and Bishop Abbott's motion called for a reconsideration of the matter. The House immediately voted favorably on the motion, and the Presiding Bishop then appointed Bishop Freeman of Washington, Bishop Quin of Texas, and Bishop Abbott to serve as bishops on this special committee which is to be composed also of three presbyters and four laymen.

Later in the session Bishop Quin asked for a further reconsideration of the matter, stating that the Committee on Social Service was one in which he felt the House of Bishops should have complete confidence. The House took no further action, however, so that the new committee stands as appointed.

Bishop Penick of North Carolina moved that "the words 'those who travel by land or sea' appearing on page 588 of the Book of Common Prayer in a general intercession, be changed so as to read, 'those who travel by land, by water, or by air,' which is the corresponding phrase in the Litany." He also moved that "the rubric on the use of the exhortations, appearing on page 85 of the Prayer Book, be printed also on page 75 immediately after the prayer for the whole state of Christ's Church." Both were referred to the Committee on the Prayer Book. The first resolution will require the action of two General Conventions; the second may be disposed of at this Convention.

Bishop Schmuck of Wyoming, reporting for a committee, moved that the word "Protestant" be dropped from the title of the Church. Bishop Sherrill of Massachusetts moved that since the House of Deputies had already acted upon the matter that the bishops defer action until the other House was heard from. His motion carried.

The House of Bishops concurred with action taken by the House of Deputies relative to the American Bible Society.

BISHOPS NOMINATED

Bishop Roots of Hankow, acting for the House of Bishops of the Church in China, nominated the Rev. John W. Nichols as Suffragan Bishop of Shanghai. There were no further nominations. Bishop Creighton, in charge of Mexico, nominated the Rt. Rev. Efrain Salinas y Velasco, as Diocesan of that missionary district. There were no further nominations. The elections took place October 19th.

The separating of the office of Presiding Bishop from the detailed responsibility of the office of President of the National Council was indicated by action taken October 16th in the House of Bishops.

The Committee on Canons was instructed to prepare legislation toward this end, to be presented at this Convention.

Before the Joint Session of the Houses of Bishops and Deputies, the Woman's Auxiliary delegates, and hundreds of visitors, the Bishop of Aberdeen and Orkney October 16th reviewed the ties between the American and Scottish Churches, declaring that "We in Aberdeen surely do well to be exceedingly proud of that imperishable and everlasting tie which binds us with the life and fortunes of your great American Church."

The Presiding Bishop introduced Bishop Deane, welcoming him not only because he represented the diocese that made possible the American episcopate, but personally as a friend, already known in all parts of the American Church.

ASK GREATER AUTHORITY FOR BISHOPS

GREATER authority would be given bishops in cases of dispute between rectors and vestries of individual parishes under terms of a proposal submitted in the House of Deputies by a joint commission appointed six years ago.

The proposal, called "Dissolution of Pastoral Relation," would definitely authorize the bishop of a diocese to step into a situation where a disagreement between vestry and rector exists. Under terms of the proposed canon, either rector or vestry would have the right to bring the situation to the attention of the bishop and if neither does, the bishop or ecclesiastical authority of the diocese, without being requested to do so, may take cognizance of that situation.

"If adjustment cannot be effected by his Godly judgment," continues the proposal, "the bishop shall seek the aid and counsel of the standing committee of his diocese or of his council of advice; and thereafter he shall declare judgment in the matter, in order that the peace and happiness of the rector and of the parish or congregation, and the proper conduct and advancement of the spiritual and material welfare of the Church may be assured. If concurrent judgment of the bishop and standing committee or council of advice cannot be reached, the judgment of the bishop shall prevail."

The question of removal of rectors from parishes has been a trying one for years and the proposal is aimed to correct what is declared by members of the committee to be inadequate provision for such situations.

An effort led by Bishop Matthews of New Jersey to table a resolution endorsing birth control was lost in the House of Bishops October 17th. The resolution on the subject was reported upon favorably by the Committee on Social Service. When the motion to table was lost the matter was placed upon the calendar for future action.

The House unanimously voted in favor of the setting of Easter on April 8th, as proposed in a reformed calendar of twelve months of equal quarters. If the Deputies take similar action it will line up the Episcopal Church with many other Churches throughout the world who have already endorsed the reform.

The proposal to do away with the offices of Coadjutor and Suffragan Bishops, and to substitute in their places the one office of "Auxiliary" or "Assistant" Bishop, with a vote as well as a voice in the House of Bishops, now denied Suffragan Bishops, received the unanimous approval of the House of Bishops and was referred to the Committee on Canons for the necessary legislation. It will require action in two General Conventions.

The Bishops voted to change the date of General Convention from October to September, likewise requiring action at two Conventions.

The Commission on Marriage and Divorce presented its report and the House voted the continuance of the Commission but no further action was taken pending resolutions from the House of Deputies on the subject.

Bishop McDowell of Alabama presented a resolution urging the Church to press for legislation in all the states similar to that now the law in 18 states requiring previous notice on the part of those to be married. The resolution passed unanimously.

The name of Bishop John Torok, who has been elected Suffragan Bishop of Eau Claire, was injected into the discussion in the House when the Bishops discussed a proposed canon on supplemental ordinations. The Bishops acted favorably on a motion by Bishop Manning of New York that the canon be not considered until after the Torok matter is disposed of.

A message to the House of Deputies from the House of Bishops advised the former of the passage of a resolution that the petition of Bishop Stires of Long Island be approved and that consent be given to the election of a Bishop Coadjutor in the diocese of Long Island.

DISCUSS MOVING PICTURE INDUSTRY

The moving picture industry is destroying the good name of America in China and other foreign countries, declared Bishop

Roots of Hankow, China, in the House of Bishops October 18th.

In speaking of the resolutions referring to the industry, offered by the House of Deputies, Bishop Roots said that pictures considered unfit to be shown in the United States were sent abroad, where there are no censoring agencies. The resolutions were all concurred in.

Action on the resolution of the House of Deputies which would give places to four women on the National Council of the Church came before the bishops, and they voted that the Woman's Auxiliary should nominate four women for the Council with the General Convention election. The matter will now go back to the House of Deputies for concurrence with the bishops' action.

The bishops voted that all bishops, including suffragan and retired bishops, should have a vote as well as a seat in the House of Bishops on business matters, with the retired bishops also having a vote on constitutional matters when present. This means that retired bishops, often absent when the bishops meet, will not count in making a constitutional majority of the House unless they are present at the meeting. This will require concurrence on the part of the House of Deputies, and will have to go before the next General Convention before it becomes the law of the Church.

The resolution from the House of Deputies expressing appreciation to the children of the Church for their large offering for missions was passed with an enthusiastic standing vote.

Nearing the close of the morning session of the House of Bishops, there was a brief discussion as to whether a diocese raising more than 125 per cent of its expectancy may designate the allocation of this surplus to a specific item in the budget. The matter was referred to the Joint Committee on Budget and Program.

RECEIVE REPORT ON NATIONAL AND INTERNATIONAL PROBLEMS

The report of the Committee on National and International Problems, presented October 19th in the House of Bishops by Bishop Freeman of Washington, was characterized by Bishop Parsons of California as "a straddling document" and "just what you would expect from a body of the Anglican communion," immediately upon the conclusion of the reading of the report. The report deals with resolutions introduced into the Convention on the subject of war and peace, industry and the present industrial order.

Bishop Remington of Eastern Oregon was first on his feet after the presenting of the report, to declare that it took back about everything said by the Bishops a year ago in the Pastoral dealing with these subjects, released from Davenport.

Bishop Parsons then condemned the report, characterizing it as "straddling," "nothing in it," "we made it clear at Davenport that we stand against war. I am not a thorough-going pacifist but we should stand behind our Davenport Pastoral. This report is just what you would expect from a body of the Anglican communion."

Upon motion of Bishop Manning of New York the House voted to receive the report, after which it voted to go into executive session, called for by the order of the day.

NATIONAL COUNCIL ELECTION

The following were elected members of the National Council by the House of Bishops, subject to the approval of the House of Deputies: For terms of six years: Bishop Tucker of Virginia; Bishop Rogers of Ohio; the Rev. William Milton of North Carolina; Philip S. Parker of Massachusetts; William G. Peterkin of West Virginia; the Rev. Paul Roberts of Colorado; Thomas Fleming, Jr., of California, and Ralph W. Hollenbeck of Ohio. The Rev. George P. T. Sargent of New York was elected to fill the unexpired term of the Rev. H. Percy Silver of New York, the term expiring at the end of 1937.

The House of Bishops authorized the Liturgical Commission to make up a table of Lessons for experimental use. The Lessons are the passages from the Old and New Testaments which are read in the service of Morning and Evening Prayer.

The House of Deputies

By the LIVING CHURCH GENERAL CONVENTION DAILY Staff

IN ANTICIPATION of the forward movement, the House of Deputies adopted the entire budget and program as recommended by the committee on the same, with one exception. The House eliminated the provision which would have prohibited the National Council from resorting to the use of credit to meet deficiencies. Stephen Baker, New York banker, and a member of the Convention, asserted this provision might jeopardize outstanding loans. It was eliminated from the report.

Action took the form of approval of the Report of the Joint Committee on Budget and Program, which was passed in detail by the House of Deputies and given general approval by the House of Bishops.

In addition to a financial schedule, the report called for a definite forward movement to reinvigorate the life of the Church, and provided for the appointment of a Joint Commission to assume leadership in such a movement.

The report may be summarized as follows:

1. National Council is instructed to recall the quotas tentatively submitted to the dioceses, and to revise the amounts before the adjournment of General Convention. The new quotas, or shares, are not to be set on the mathematical basis used heretofore, but on a basis of willingness and ability on the part of the several dioceses. In order to determine the amounts, National Council is to consult with the Bishops and the several deputations present in this Convention.

2. An emergency schedule totalling \$2,313,115 is approved, with a challenge to the Church to meet in addition as much as possible of the difference between that figure and the budget total of \$1,700,000.

3. On the basis of the conferences with diocesan representatives, National Council is to draw up a new budget by January 1st, in an amount not to exceed the total expectancies and other income, including a margin of safety, and in proportion to the emergency schedule set forth by the committee.

4. National Council is under no circumstances to incur a further deficit.

5. The salary and expenses of the Presiding Bishop are to be met by a diocesan assessment—not more than \$4 a year per clergyman for dioceses; \$2 for domestic missionary districts; and \$1 for foreign districts.

6. The partnership principle is reaffirmed and strengthened by strong resolutions requiring that funds be divided between the diocese and the general Church on the basis decided before the annual canvass, and by the provision of a standard form for uniform diocesan accounting.

7. Undesignated legacies are to be divided, half going to the reduction of the present deficit and half to the expense of a forward movement.

8. The budgets for 1936 and 1937 are to be the same as for 1935, except that National Council is given permission to increase them 5% and 10% respectively if such increases seem justified in those years.

9. A Joint Commission of five bishops, five presbyters, and ten laymen is set up "to prepare and carry out, in consultation with the National Council, definite plans for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work."

THE GROUNDWORK for a forward movement in the Church, a program which is intended to recapture all of the retrenchment of the Church during the depression years, was laid October 17th when the General Convention adopted a budget and program for 1935. The budget as adopted aggregates \$2,700,000, with reduction of \$386,000 provided for if the givings of the various dioceses will not permit the larger sum.

"We are determined not to sit idly by and make no effort to recapture some of the ground which we have lost during the depression," the Rev. Dr. Frank Nelson, of Cincinnati, declared in discussing the whole program. "Only by a realization of our unity through the Church can we retake such ground. We must at this time commit ourselves to a forward movement, not to an attitude of stagnation. Things are going forward; progress is being made and not backward. Our whole program is based upon this belief."

In the House of Bishops the report of the committee was presented by its chairman, Bishop Maxon, Coadjutor of Tennessee, and in the House of Deputies by its secretary, the Rev. Dr. W. Appleton Lawrence, with the assistance of the Rev. Dr. Frank H. Nelson, of Cincinnati, and other members of the committee.

The question of whether the National Council will follow instructions of the Convention in the matter of the budget was raised by the Rev. Dr. E. Clowes Chorley of New York. In response, Dr. Nelson expressed the belief that the National Council "did everything it could to meet the emergency of the past three years. More-

over," he continued, "I believe the National Council had its fingers burned sufficiently not to repeat its former action. To my mind, the Council is not to blame for a lot of criticism heaped upon it; I would like to meet the man who has not made mistakes these three years."

The use of undesignated legacies for debts was termed "horrible, sickening, and devastating" by the Rev. A. Homer Flint of Pittsburgh, debating the Committee's recommendation that half of the undesignated legacies to the Church may be applied to the debt. The resolutions were adopted, however, upon explanation of Mr. Pepper of Philadelphia, that undesignated legacies are intended for such uses as the legatee may determine.

At the conclusion and final adoption of the budget and program, the House gave a rising vote of thanks to the committee for its handling of the knotty problem.

Discussing the results, Dr. L. B. Franklin, the National Treasurer, said: "I am highly satisfied with the budget and the action taken thereon."

Protest against ill-treatment of Jews; endorsement of the work of the Legion of Decency in the movies; and endorsement of the World Court as a means of preventing war were contained in other resolutions introduced October 13th in the House of Deputies.

Action on all of the resolutions was deferred until later.

The movie industry was brought before the House in resolutions offered by the Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Boston. The resolutions declare that the movies offer "the greatest defiance" of the moral code; commend the work of the Legion of Decency of the Roman Catholic Church; ask General Convention to give unqualified endorsement to the movement; urge the formation of local Legions of Decency by clergy of the Episcopal Church and call for the abolition of the system of blind selling and block bookings of motion pictures by theaters.

The Rev. R. O. Kevin, Jr., of Kirkwood, Mo., brought the subject of discrimination against Jews before the Convention in resolutions which he offered and which were referred to the Committee on Social Service. The resolutions propose to extend the sympathy of General Convention to the Jewish race for ill-treatment accorded it in various parts of the world; recognize the debt the Church owes "to the religious genius of the

Jewish people," and declare any injustice, oppression, and cruel treatment of the Jewish race contrary to the teachings of Christ.

SEEK CHANGE IN NAME OF CHURCH

A PROPOSAL to eliminate the word "Protestant" from the official title of the Episcopal Church was submitted in two proposals to the House of Deputies. Clifford P. Morehouse, Milwaukee, Wis., introduced an amendment to the Constitution of the Church which would change the name from "Protestant Episcopal" to "American Episcopal Church." A similar resolution calling for the same change in the Book of Common Prayer was offered by the Rev. Dr. Homer W. Starr of South Carolina. The proposals were referred to committees without debate.

Dr. Lewis B. Franklin, of New York, was reelected treasurer of the Domestic and Foreign Missionary Society of the Church by the House of Deputies.

The first invitation for the 1937 meeting of the General Convention was placed before the House by the delegation from Denver. The 1931 Convention met in Denver.

The House concurred with the House of Bishops in providing for a commission to survey the situation with regard to unemployed clergy and to seek employment for such.

The deputies also concurred with the bishops in the election of the Rev. Charles Pardee as registrar and the Rev. Dr. Clowes Chorley of New York, as historiographer of the Church.

Resolutions commending the Church Army for its work in this country and in England were adopted, special mention being made of Prebendary Carlyle and Capt. B. Frank Mountford.

A proposal for the establishment of a hostel at Woodbury, Conn., in commemoration of the 150th Anniversary of the consecration of Bishop Samuel Seabury, was made to the House by the Rev. Dr. Clowes Chorley. No action was taken.

The Everyman's Offering, which resulted in the raising this year of nearly \$300,000, would be a permanent part of the Church's work under resolutions presented to the Deputies and put on the calendar without action.

SEND GREETING TO PRESIDENT ROOSEVELT

The Convention was ordered to send a message of greeting to President Roosevelt, himself a Churchman, under terms of a resolution offered by the Rev. Alfred R. Berkeley of Roanoke, Va. The resolution was passed by the Deputies and sent to the House of Bishops for concurrence.

The following were nominated for trustees of General Theological Seminary, New York, in the annual report of that institution submitted by the Rev. Dr. J. Clarence Jones of the diocese of Long Island; the Rev. Drs. Lawrence T. Cole, C. Malcolm Douglas, Frederic S. Fleming, ZeBarney T. Phillips, R. H. Brooks, and Kirk B. O'Ferrall; Messrs. Stephen Baker, T. P. Laquer, Frank L. Polk, Nicholas John Brown, and A. D. Stanton.

Samuel Thorne, prominent New York lawyer, presented the report of the National Commission on Evangelism which showed progress in the evangelistic field.

The Rev. Dr. Charles Clingman, Birmingham, Ala., presented the report of the Joint Commission on the World Conference on Faith and Order.

Applause greeted presentation of resolutions in the House of Deputies October 13th commending the government for its investigations of the munitions industry, and asking government control of the industry. The resolutions were presented by the Very Rev. Dr. Henry B. Washburn, dean of the Theological Seminary at Cambridge. The Chairman of the House silenced the applause, declaring rules of the House prohibit such except on personal matters.

Dean Washburn's resolutions, which were referred to the Committee on Social Service, urge the pressing to conclusion of the investigation of the munitions industry now under way.

By a vote of eight to three, the Committee on Constitution of the House of Deputies reported favorably a proposal to change the name of the Church to "The Episcopal Church in the United States."

The report was placed on the calendar without discussion.

The committee, in making its report, merely dropped the word "Protestant" from the official title of the Church in preference to using the title "The American Episcopal Church" as proposed by Clifford P. Morehouse.

Later in the day, however, the question was recommitted to the Committee on Constitution in order that hearings might be held to bring the proposal in line with the action of the Prayer Book Committee, which has under consideration the name "American Episcopal."

Resolutions which would place the Church on record as opposed to military training in any Church schools were introduced in the House of Deputies by the Rev. DuBose Murphy of Tyler, Tex. The resolutions were referred to the Committee on Education without discussion.

A proposal to study the youth movement in this country with a view to furthering the same was submitted by the Rev. W. S. Slack of Alexandria, La., the proposal being referred to the Committee on Education.

The plan for setting up a National Court of Review for the Trial of Bishops, Priests, and Deacons failed to obtain consideration when the Committee on Canons submitted its report. The plan for a National Court has been likened to the Rota of the Roman Catholic Church.

Charles L. Dibble, deputy from Western Michigan, introduced a proposal which would give Diocesan and Provincial Courts general supervision over matters of an ecclesiastical character. At the present time, such courts have jurisdiction only in cases of deposition. The proposal was referred to committee.

The House of Deputies concurred in the action of the House of Bishops, providing for a Joint Commission on Placement and Unemployment of Clergy.

A resolution providing for the commissioning of the lay deputies to General Convention as a group to carry out the mandates of General Convention during the interim between Conventions, including matters of budget, etc., was offered by Angus S. Hibbard, lay deputy from Chicago.

A favorable report was given the proposal to place women on the National Council of the Church by the Committee on Canons. The report was placed on the calendar. The committee also reported favorably the proposal to limit the term of National Council members elected by provinces to six years.

Resolutions providing for endorsement of the work of the American Bible Society and coöperation of the Episcopal Church in this work were adopted on motion of the Rev. Dr. Howard C. Robbins of New York.

A proposal to reduce the number of lay and clerical deputies in General Convention from each diocese from four to three was offered and referred to Committee.

The House concurred in the action of the House of Bishops providing for continuation of the Commission on the establishment of a Laymen's League in the Church.

TRANSLATION OF BISHOPS LOSES

The proposal for translation of Bishops of the Church was lost in the House of Deputies by failure to receive a majority vote of all the dioceses. The deciding factor was in the lay vote, where the proposal received 36 votes; 25 unfavorable and four divided. Seventy-two dioceses were eligible to vote. The clerical vote stood 46 in favor of translation; 25 against and two divided.

The House of Bishops previously had voted down the proposal. The New York clerical delegation voted in favor of translation in spite of resolutions adopted in the New York diocesan convention opposing the plan. The Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, explained the position of the delegation. The lay vote from New York was divided.

WOMEN WIN RECOGNITION

WOMEN OF THE CHURCH won a victory and representation on the National Council of the Church by a vote of the House of Deputies of General Convention October 17th.

The afternoon debate on the proposal was led by Prof. Joseph

H. Beale of Harvard, deputy from Massachusetts. Prof. Beale claimed that the National Council is not a constitutional body, merely a standing committee to carry out the mandates of General Convention. He said the women raise a fifth of all the missionary givings of the Church.

The Rev. Dr. George H. Thomas of Chicago declared the adoption of the measure would mean economy for the National Council, in that it will eliminate a number of auxiliary members of departments of the Council. The picturesque Roswell Page of Virginia took the floor in favor of the measure, "because of my knowledge of the ability and effectiveness of the women."

The whole problem of granting women larger representation in the Councils of the Episcopal Church was debated before the House of Deputies of General Convention.

The debate centered around a proposal, favorably reported by the Committee on Canons, to permit the Woman's Auxiliary to the National Council to elect four of its members to that body.

Submitted by Origen S. Seymour, of Connecticut, the report seemed likely of adoption without debate when the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, took the floor. He charged the movement to permit representation of the women on National Council does not represent the desires of a majority of the Woman's Auxiliary.

"I am opposed to this proposal but not because of any lack of recognition of the work of the women," said Dr. Fleming. "We speak in too extravagant language in discussing the position of the Woman's Auxiliary in this matter. If we adopt the proposal, we will be giving an excess of recognition to a certain group and will do great violence to the position of woman in the Church. The proposal does not represent the feeling of a majority of the Woman's Auxiliary."

"In considering the proposal we need to consider the whole trend of work in the Woman's Auxiliary. There seems to be a definite drift in the Auxiliary away from the original purpose of the organization as a missionary agency. The Woman's Auxiliary has in recent years found itself lacking in central enthusiasm for missions. We have trouble enough in the National Council at the present time without adding women to it. Many of us feel now that the National Council is ill-advised. It has become a business rather than a missionary organization."

W. G. Peterkin of Parkersburg, W. Va., rose in defense of the proposal, saying it came from the National Council and not from the women.

A charge that the proposal was railroaded through the Woman's Auxiliary was made by Dudley G. Roe of Pennsylvania, in speaking against the plan. He said a large portion of the members of the Woman's Auxiliary are opposed to the plan; that the men of the Church are falling down in their work and it is inadvisable to give the women any further official position in the work of the National Council.

The Rev. Stanley C. Hughes of Connecticut termed the plan, if adopted, a step backward and said he opposed it at the request of prominent women of the Church.

Favor for the plan on grounds that it is in line with tendencies in professional and other secular fields was voiced by the Rev. Dr. Karl Block of St. Louis.

"If anyone deserve recognition, it is the women," said Dr. Block. "They have done more to keep the missionary flame alive in this Church than any other group. Women have shown equal efficiency with the men in secular fields and if for no other reason, it would seem logical that we should take this step forward in recognizing their ability in the Church."

The Rev. Dr. J. C. H. Mockridge of Philadelphia opposed the proposal on grounds that it gives recognition to a specific group in the Church.

A resolution honoring the late William Cooper Proctor, well known Cincinnati manufacturer, was offered by Charles P. Taft, II, son of the late President Taft, and adopted.

A proposal which will limit the term which National Council

members elected by the provinces may serve to six years was passed.

The Canon on Marriage, No. 41, came in for debate and slight revision in the House of Deputies during the afternoon. The Committee on Canons reported favorably the proposal which would permit clergy to waive the three-day notice clause in the case of marriage under certain circumstances. As finally adopted, the three-day notice may be waived for cause and if one of the parties to the marriage is a member of the officiating clergyman's parish or well known to him.

Origen Seymour, of Connecticut, objected to the proposal of the Rev. H. O. Barber, Augusta, Ga., inserting the clause "or well known to the rector." Mr. Seymour claimed this defeats the fundamental purpose of the marriage canon, which is instruction in marriage.

Prof. Beale, of Harvard, took the floor and declared: "The trouble with divorce is marriage and the trouble with marriage is that people marry ill-advisedly and without any thought of doing the will of God. The Commission desires to give the whole canon as it now stands a longer trial without changing materially the provisions."

The Rev. Dr. Charles L. Atwater of Easton, Md., sought unsuccessfully to have the whole provision with regard to the three-day notice eliminated from the canon. He declared he is opposed to the whole principle saying it interferes with the rights of the laity; casts dispersion on the judgment of the clergy and had made law-breakers of the clergy in that they frequently do not observe the three-day clause as it stands. Dr. Atwater's substitute which would have eliminated the three-day clause was defeated by oral vote.

An effort to bring up again the question of translation of bishops was made by Prof. Beale when he offered a joint resolution which would declare it the sense of General Convention that existing canons do not prohibit translation. Prof. Beale explained that the present canons do not specifically prohibit translation but that it was the custom not to attempt such. The amendments to the canons which would have specifically authorized translation were lost in both Houses. Prof. Beale's latest move in the situation was referred to committee.

Memorials from a conference of young people, held recently at the College of Preachers in Washington, were presented to the House by the Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Boston. The memorials declare that the Church is losing many youth today because she does not present Christianity in terms which are related to young people; ask that Convention declare itself in favor of a social system based on "economic equality" and state that the dominant interests of youth today are: marriage, vocation, and philosophy of life.

An unfavorable report from committee, which would have required the publication of bans in marriage, was approved, killing the proposal for this session. A proposal which would have authorized lay readers to pass the chalice during the Communion Service was also lost.

Establishment of an official Episcopal Church magazine was proposed in resolutions offered by the Very Rev. Victor Hoag of Eau Claire, Wis. Reference was to the Committee on State of the Church.

The president of the House of Deputies, Dr. Phillips, named the special committee on National and International Affairs which will consider the numerous resolutions on World Peace, Munitions, the World Court, and others which have been offered. The committee follows: the Very Rev. Samuel E. Colladay, Hartford, Conn.; the Rev. Dr. W. A. R. Goodwin, Williamsburg, Va.; the Rev. Dr. George H. Thomas, Chicago; the Hon. George Wharton Pepper, Philadelphia; J. R. Vanderlip, Minneapolis, Minn.; Gen. Charles P. Summerall, Charleston, S. C., and Frank Denman of California.

PROPOSED AMENDMENTS TO CONSTITUTION AND CANONS

Dr. Fleming presented in the House of Deputies proposals for amendments to the Constitution and Canons of the Church which,

if adopted, would effect radical changes in the status of the position of Presiding Bishop and in the organization of the National Council.

These changes seek to provide that upon taking office the Presiding Bishop shall cease to be Bishop of his diocese thus enabling him to give his entire time to his office.

The changes also provide that a diocese or missionary district may cede a part of its territory to provide a see for the Presiding Bishop.

The changes proposed also provide that instead of holding office for six years as at present, the Presiding Bishop shall serve until he reaches the age of 68 years and until the end of the General Convention next thereafter.

Dr. Fleming also proposed changes in the organization of the National Council so that its officers shall be a chairman who shall be the Presiding Bishop and a president, the president to be elected by the General Convention and to hold office for three years and until his successor shall be elected and qualified. This officer is to be the executive and administrative head of the National Council.

He proposed a joint resolution providing that the stipend of the Presiding Bishop and his necessary expenses shall be fixed by General Convention and provided for in the budget of General Convention instead of in the budget of the National Council.

Resolutions offering greetings of the House of Deputies to Gen. Hugh S. Johnson, former administrator of the NRA, were adopted by the House of Deputies after a motion to table the resolutions had been defeated.

The resolutions were offered by Frank E. Brandt, of Rockland, Ill. F. S. Houston, of Philadelphia, offered the motion to table and it was overwhelmingly defeated by oral vote. Mr. Brandt's resolution then was adopted by rising vote. Gen. Johnson was elected a deputy to the Convention but was unable to attend because of illness.

CRUSADE AGAINST UNDESIRABLE MOVIES

THE HOUSE OF DEPUTIES of General Convention placed itself on record as endorsing the crusade against undesirable movies in adopting resolutions offered by the Committee on Social Service October 17th. The adoption of the resolutions followed a bitter attack upon the movie industry by the Rev. Dr. Clifford G. Twombly of Lancaster, Pa.

In his remarks, Dr. Twombly charged that since the Legion of Decency crusade was started some four months ago, the movies have improved only slightly and that the producers are only "pretending" in their efforts to clean up the industry. He further declared that the movie directors are striving to bring back Mae West pictures in contradiction of the movement.

"An investigation of the situation with regard to our clergy indicates that they seldom go to movies," said Dr. Twombly. "They should go, because the movies are doing more to break down the work of our Church than any other single factor. Forty to sixty per cent of the movies now shown are filthy and damaging to the moral characters of our young people. Movies have grown steadily worse in recent years and only a slight improvement has been noted since the Decency Crusade started four months ago.

"The time for talking is past. The time for crusade has arrived."

The resolutions as adopted call upon Church people to boycott indecent movies; ask every bishop in the Church to organize Legions of Decency; and call upon Church people to write their congressmen asking them to seek Congressional action for regulatory legislation. The resolutions also oppose block booking of films.

Immediately after adoption of the resolutions censoring the movie industry, the House of Deputies adopted resolutions offered by the Rev. Dr. F. Rogers, petitioning the President of the United States to use his influence for the enactment of legislation which will definitely regulate the movie industry. Dr. Rogers pointed out this does not mean censorship, but regulation similar

to that now held by the Federal Government over railroads and other industries. He pointed out the evils which have resulted from the showing of American films in other countries and the protests which have resulted from such.

A proposal which would, if adopted, completely change the system of bishops in the Church was submitted by Prof. Joseph H. Beale of Harvard and later withdrawn. The proposal would establish the office of "Auxiliary Bishop" to replace those now existing of coadjutor and suffragan bishops. The Auxiliary Bishop would be chosen on nomination of the bishop of the diocese; would have the right of translation and would have a voting status in the House of Bishops. No coadjutor or suffragan bishops would be elected in the future, if the proposal goes through.

Dr. W. J. Battle, of the University of Texas, objected to the proposals and as a result they were referred back to the Committee on Canons for further consideration and will be reported later.

A proposal to set up a sort of "Supreme Court" in the Episcopal Church for the interpretation of Canon Law was offered in the House of Deputies by Jackson Gykman of Glenview, N. Y. It was referred to committee without discussion.

The proposal to reduce the number of clerical and lay deputies from each diocese in the House of Deputies from four to three was favorably reported and placed on the calendar.

The Committee on Prayer Book reported favorably the suggestion for transfer of the Lectionary from the front to the back of the Prayer Book; it was put on the calendar.

A National Association of Episcopal Hospitals was proposed in resolutions offered by Dr. B. F. Finney, University of the South. There are sixty of such hospitals. The motion was referred to committee.

The Rev. Dr. J. E. Glass, assistant secretary of the House of Deputies of General Convention for 30 years, was given a tribute by the House in resolutions unanimously adopted.

A plan for shortening the General Convention sessions was offered to the House of Deputies by the Rev. John F. Scott of Southern Ohio.

A proposal for Revision of the Boundaries of Provinces met with unfavorable report from the provinces themselves and was put on the calendar.

The Bishop of Aberdeen appeared in the House and was invited to the platform by the Rev. Dr. Phillips, chairman. The Bishop addressed the House briefly, bespeaking the friendship between the Scottish and American Churches.

Opponents and friends of the proposed change in the name of the Church jammed and overflowed the small room in which the Committee on Amendments to the Constitution, under the chairmanship of Prof. Joseph H. Beale of Harvard Law School, held a hearing on the subject October 17th.

Originally called to consider whether the committee should recommend the name "American Episcopal Church," as proposed in a resolution offered by Clifford P. Morehouse, lay deputy from Milwaukee, or "Episcopal Church in the United States of America," as tentatively changed by the committee, the hearing developed into an open debate upon the merits of the proposal to change the name at all.

The hearing was opened with statements by J. Randolph Anderson of Georgia and Mr. Morehouse favoring the name "American Episcopal." Thereupon the Rev. Dr. Walter Russell Bowie of New York made an impassioned plea for retention of the name "Protestant Episcopal," and discussion became general and vigorous, with advocates of each point of view presenting their points in emphatic but friendly manner.

Debate continued for about an hour, after which Prof. Beale declared the hearing adjourned and the committee retired in good order, showing few scars of battle, to reach its final decision privately and report to the House of Deputies.

An adverse majority report was made, but a minority report also was brought before the House. The question was to come before the House October 19th.

The House of Deputies cleared its decks of detailed matters October 18th. It concurred in the amendments of the House of Bishops to the provision for election of four members of the Woman's Auxiliary to the National Council. As amended, the Woman's Auxiliary will nominate the women members of the council, and the General Convention will formally elect. This removes from the Woman's Auxiliary the full power of election.

Minor changes in the canon on deaconesses were adopted.

A movement to reduce the number of clerical and lay deputies from each diocese in the House from four to three was lost. The Rev. Louis L. Perkins, of Kittanning, Pa., took the floor in opposition to the plan, saying it would be taken as a "slap in the faces" of the younger members of the House. The proposal was voted down.

Majority and minority reports on the proposals relating to the status of the Presiding Bishop, apart from the business affairs of the Church and to relieve the incumbent of his diocesan duties, were received. The proposals were made a special order of business.

An attempt to re-define the word, "communicant," resulted in heated discussion, and the report was re-committed to the Committee on Canons.

The House concurred in resolutions from the House, urging uniform marriage laws within the several states of the country.

A memorial service to deceased members of the House was held during the afternoon session.

FAR REACHING MOVEMENT LAUNCHED

WHAT is generally considered a far-reaching step toward the carrying out of the forward movement visioned by the Budget and Program Committee of General Convention was taken in the House of Deputies October 18th.

The action was on a proposal of George Wharton Pepper, of Philadelphia, providing for the appointment of every member of the House of Deputies as part of a Continuation Committee to put into effect the measures adopted by General Convention.

"We have made a very serious change in the whole program for giving to the National Church," said former Senator Pepper in discussing his proposal before the House. "We have completely abolished the mathematical basis of quotas and substituted for it a voluntary acceptance plan.

"Merely to leave the situation there would be deadly. We must of necessity have a body of men who will go out from this Convention determined to put into effect not only the program with regard to finances, but the whole program for the Church as adopted by this Convention. We are too prone to go home from General Convention feeling that our work is done. As a matter of fact it has only begun."

Mr. Pepper's resolution provided for the formal appointment of the members of the House of Deputies by the President. The resolution was adopted unanimously and thereupon the Rev. Dr. ZeBarney T. Phillips, president of the House of Deputies, declared:

"I formally appoint every member of this House in accordance with this resolution a member of a Continuation Committee to carry into force the mandates of this Convention."

Thus was launched what might well be, in the minds of many in the House of Deputies, the most far-reaching movement with regard to the Church. For, as Mr. Pepper said, the 400 or more lay deputies, and an equal number of clerical deputies, to General Convention constitute what should logically be the greatest force for good which the Church has at hand.

The report of the Commission on Negro Work, calling for greater emphasis upon such and recognition of Negroes as constituent members of the Church, was submitted by the Rev. Dr. George H. Thomas, of Chicago, and adopted.

The report of the Commission on Faith and Order, designating those who will represent the Episcopal Church at the 1937 Conference on Faith and Order, was submitted by the Rev. Charles Clingman, of Alabama, and adopted.

Resolutions asking the larger use of provinces in the Church

in promoting the program and general work of the Church were adopted.

Declaring it is not the business of Churches to try to run the government or to preach radicalism, socialism, or communism, the Committee on Evangelism submitted a report calling upon the Episcopal Church to concentrate her efforts upon preaching the Gospel and converting men.

The report was submitted by the Rev. George Davidson, of Los Angeles. It said the challenge of the Church is to do the work of evangelism and in so doing, money matters will take care of themselves. It recommends to the Field Department of National Council the emphasis upon spiritual matters and evangelism during the fall Every Member Canvass.

A declaration that religion has been eliminated from the public schools during the past half century and criticism of public school textbooks for the absence of stories dealing with religious education was submitted by the Rev. Dr. Arthur Kinsolving, of Baltimore. The Churches, said the report, have fallen short in their training of youth through Sunday schools, citing the fact that enrolment in Sunday schools of the country has remained static or decreased in recent years.

Opposition to the request of the Bishop of Long Island for permission to call a coadjutor bishop was indicated in the House of Deputies by a statement of the Rev. Dr. Robert Rogers, deputy from Rhode Island. Dr. Rogers asked that concurrence in the House of Bishops action on the request be postponed and the report was therefore placed on the calendar.

MOVE TO CHANGE CHURCH'S NAME FAILS

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a "crime and sin" and that it would deter unified action by the Church. He expressed the belief that the great mass of laity are opposed to a change.

Dr. W. J. Battle, University of Texas professor, said he is "not ashamed of the word Protestant." "We are still heretics in the minds of the Roman Catholics," he continued, "and the proposed change would bring us no closer to them." Prof. Battle said there is growing a stern indifference and agnosticism in America today and that the Church has lost the intelligentsia in large measure. Any change at this time, he claimed, would only further this loss. He urged postponement of action.

The Rev. Charles Clingman of Alabama held that the debate and consideration of the subject is only widening the breach between "parties" in the Church and said "whether we like it or not this discussion indicates very clearly that there is a division in the Church." The spirit of harmony, he said, which was exhibited in consideration of the Budget, would be broken by further consideration of the proposed change.

Charles L. Dibble, Western Michigan, contended the laity are ready and in favor of the change.

Just before the noon recess, Dr. F. Fleming stated that he and the Rev. Dr. William Appleton Lawrence of Massachusetts had agreed to offer, at the end of the debate, an amendment to refer the whole question to a joint commission to study it and report at the next General Convention.

When the Convention reassembled in the afternoon the debate continued, and after a number of speeches on both sides the resolution of Dr. Fleming was put to a vote and lost. The vote was then taken on the substitution of the minority for the majority report of the commission, and lost by 234 to 207. Thereupon the House voted to accept the majority report—that the proposed change was inexpedient at this time.

The Blessing

I HAD a letter today from an ecclesiastic. He told me of the death of his mother—a lovely old lady who was known to me. The ecclesiastic bemoaned the fact that she died before he could arrive to give her his blessing. Poor man! What a condition of mind! Is it possible that he failed to realize how he needed her blessing?

—Rev. H. R. L. Sheppard.

The Woman's Auxiliary

By the LIVING CHURCH GENERAL CONVENTION DAILY Staff

UNANIMOUS approval of the National Council's request that four women be added to the membership of that council was expressed by the Woman's Auxiliary convention October 13th and a message to that effect was sent to General Convention.

The resolution said: "We hope that this General Convention will grant this request to give membership to women on the National Council and thereby enable them to contribute more effectively to the mission of the Church."

Another unanimous action was the decision that no part of the United Thank Offering just received should be used for the erection of new buildings. Ordinarily a definite proportion of the triennial offering is appropriated for buildings in the mission field but in view of the decrease in the current offering, it was thought best not to do so in this triennium.

Mrs. John M. Glenn, president of the Church Mission of Help National Council, representing that body on the Auxiliary's Executive Board, made a brief address emphasizing the need for careful and sympathetic study of the new problems of young people, in order to assist them to a moral, mental, and physical preparedness to meet new conditions, using to that end all the resources of social work and of the Church in each community.

The chief event of the morning session was the address given by Dr. Francis Cho Min Wei on "Missions in This Age."

The Auxiliary held no session in the afternoon.

A business session of the Auxiliary was held at Westminster Hall in the Hotel Chelsea October 15th. Miss Elizabeth Matthews presided. The chairman of the Credentials Committee, Miss Edith C. Roberts of New Jersey, presented a supplementary report and said that the number of delegates in attendance at this convention now equals those in Denver in 1931. Total number of delegates and alternates registered 544, with 65 dioceses reporting full delegations.

Mrs. William Partridge of Washington, chairman of Committee on Nominations, presented the name of Miss Grace Lindley, present executive secretary, for nomination to the Presiding Bishop, for the office of executive secretary, no other name had been suggested. The gathering greeted the nomination with loud applause. The following were nominated as members at large for the eight places on the executive board: Mrs. Paul H. Barbour, South Dakota; Mrs. William T. Barbour, Michigan; Mrs. James R. Cain, Upper South Carolina; Mrs. Edward M. Cross, Spokane; Mrs. James H. Dyett, Western New York; Mrs. Isaac Hill, New Hampshire; Mrs. John E. Hill, Pennsylvania; Miss Mary Johnston, Southern Ohio; Mrs. Roger L. Kingsland, West Virginia; Miss Laura R. Scott, Massachusetts; Mrs. H. L. Lucas, Dallas; Mrs. Beverly Ober, Maryland; Mrs. Kenneth C. N. Sills, Maine; Mrs. Walter S. Welch, Mississippi; Mrs. Charles Williamson, Chicago; Mrs. H. E. Woodward, Missouri; Mrs. E. Biller, Duluth; Mrs. L. W. Francis, Long Island; Mrs. Robert Happ, N. Indiana; Mrs. William Partridge, Washington; Mrs. D. R. West, Minn.

Greetings from the China Women's Missionary Service League, the missionary organization of the Church in Shanghai, were read. Miss Helen Brent spoke of the plan and scope of the Girls' Friendly Society with a main objective to uphold Christian standards of honor in society. She said in part: "The G. F. S. is an inclusive society with roots in the Church. Girls of every color, creed, and race are among its membership. They have a fellowship in prayer, extending through and out of parish service, but no parochial bounds. The society serves the least of God's chil-

THE FOLLOWING WOMEN were nominated for election to the National Council: Miss Elizabeth Matthews, Miss Eva D. Corey, Mrs. James R. Cain, and Miss Rebekah L. Hibbard.

dren." It was interesting to know that the first missionary objective of the G. F. S. is complete and that they have built a \$2,000 house for the untainted children of lepers in China. The new objective is to pay the

salary of a woman worker at St. Faith's, Yangchow, for four years. "Young leaders," said Miss Brent, "are needed to win the world for Christ."

Mrs. Charles Taylor, honorary treasurer of the Central Council for Women's Church Work, told of the work accomplished by this English society. It includes the training, testing, and care of women workers. The bishops in the Anglican Church are beginning to license women for work as soon as they are thoroughly prepared. Mrs. Taylor outlined the history of the progress of women who, she said, "have been as little moles burrowing under ground, until many of them came together and raised the mound of the Central Council." She gave cordial welcome to Church women who may visit England and extended a plea for love and better understanding.

Miss Vida Dutton Scudder, Ph.D., addressed the Woman's Auxiliary triennial session the morning of October 16th on Christian Citizenship, fourth in the series of five addresses in the Auxiliary program.

Miss Scudder, the daughter of missionaries in South India, a graduate of Smith, 1884, with later study in Oxford and Paris, is professor emeritus of English literature from Wellesley, but personally she has been prominent for years in social work and active in many social agencies, among them the Church League for Industrial Democracy. She is the author of a number of books, including *Social Teachings of the Christian Year*, and several on St. Francis of Assisi.

The Auxiliary delegates attended the joint session at noon October 17th. Group conferences, discussing Christian citizenship, met October 16th, followed by a business session.

CONSIDER UNITED THANK OFFERING

THE Woman's Auxiliary spent the afternoon in considering resolutions on the United Thank Offering. Among other things it was unanimously voted to suggest that as large a sum as was expended during the last triennium in the training of women workers be duplicated during the coming three years. Miss Bertha Richards, of the Bishop Tuttle House, Raleigh, N. C., and Miss Mary E. Ladd, of Windham House, New York, spoke of the value of the training that has been given. It was also voted that a part of the United Thank Offering be devoted to training Oriental women, which has not heretofore been done.

It was found that \$42,000 had reverted to the Building Fund and it was unanimously recommended that this sum be designated: \$3,000 for a chapel at Little Eagle, Standing Rock Reservation, S. D.; \$3,000 for a chapel and guild hall at Washville, N. D.; \$4,000 for a chapel in Arizona for the Mexican mission; \$10,000 for the Voorhees Normal School, Denmark, S. C., and \$20,000 for a girls' dormitory at Bontoc, P. I. The \$2,000 remaining, with its accrued interest, to be at the disposal of the executive board.

The following ladies were elected October 17th to serve as members-at-large on the Executive Board of the Woman's Auxiliary for the next three years: Mesdames William T. Barbour, of the diocese of Michigan; James R. Cain, Upper South Carolina; Edward M. Cross, Spokane; H. G. Lucas, Dallas; Beverly Ober, Maryland; R. G. Happ, Northern Indiana; and Miss Mary Johnston, of Southern Ohio.

Mrs. Gilbert Farrabee, national president of the Woman's

Auxiliary in Canada, brought greetings from her organization. She said that the women in the Canadian Church now have power to legislate and administer their own funds; their budget is \$238,000. The General Synod of the Canadian Church has placed 10 Auxiliary women, 12 interested in religious education, and 12 in social service, on the Council of the Synod. These women have equal powers with the men.

The main business of the afternoon was the election of the new national council. The Committee on Miscellaneous Resolutions, Miss Patton, of Los Angeles, chairman, presented resolutions on motion pictures, Junior Auxiliary, a resolution which asked every woman in the Church to give \$1 toward the deficit, to be sent to the National Council before November 1st—a resolution which was lost because Miss Winston, of Kentucky, and Miss Corey, of Massachusetts, spoke in stirring fashion against it and because most of the women felt that the women of the Church should do all in their power to see that their diocesan quotas were paid in full.

Miss Lindley spoke of the flying teams to be sent out under the Field Department throughout the country. Each team will consist of a missionary bishop, a priest, and a woman.

Greetings were received from the Niobrara Deanery in the Indian Field, South Dakota. They were signed by Mrs. Annie Lambert and Mrs. Nancy American Horse. Also the message, "We send greetings," was received from Uta Hayashi, president of the Woman's Auxiliary, Holy Catholic Church, Japan. Miss Lindley also spoke of the quiet day to be held on November 12th and read a letter from the headmaster at Iolani School thanking the Auxiliary for the new home, given from the last United Thank Offering, and which is now complete.

While the ballots were being counted several short talks were given. Mrs. W. J. Loaring-Clark spoke on the work of the Committee of Literature for the Blind and Miss Holley Smith spoke on Japanese women.

At the afternoon session of the Woman's Auxiliary, Miss Matthews, in introducing Mrs. Otto Heinigke, of the diocese of Long Island, national president of the Church Periodical Club, told of the more than 50 years that Mrs. Heinigke had been in active service with the women of the Church. She gave the following tribute to Mrs. Heinigke, which came from her diocese:

"We are proud to honor Mrs. Otto Heinigke not only for the remarkable record of glorious achievement of the past 50 years, and her present responsibilities which she carries so nobly, but because of her purity of spirit and steadfast faith. She has held the torch of high endeavor before us through her work for the Church, her country, and the world, and has won the deep love and esteem of countless numbers of people through the persuasive power of her sweet and gentle nature, shown forth in her un-failing patience and unselfish thought of others.

"Truly our hearts thrill with the privilege of doing homage to 'Christ's faithful soldier and servant, Mrs. Heinigke.'"

The assembled women rose to their feet as this tribute was read.

DR. ROBBINS ADDRESSES AUXILIARY

At the seventh business session of the Woman's Auxiliary, October 18th, two things stood out prominently and were both most practical and helpful. One was the address of the Rev. Dr. Howard C. Robbins on *The Life of the Spirit* and the other was Miss Grace Lindley's devotional period.

Dr. Robbins said in part:

"I am not giving an inspirational address but rather, as you are a deliberate body, I want to think through with you one of the greatest problems in today's life—*The Life of the Spirit*.

"There are two great religions in the world today in competition for the allegiance of the Western world. One of them is the religion of revelation in which God is recognized as seeking man. The other is the religion of human reason unaided by Divine revelation. It is known by various names. Sometimes it is called Neo-Positivism because of its similarity to the system of philosophy set forth a century ago by Auguste Comte under the title of *Philosophie Positive*. Sometimes it is called Rationalism because

of its distaste for metaphysics. Sometimes it is called Scientific Humanism because of its preference for the scientific method in the approach to reality and because of its confidence in humanitarian sentiments. It is a real religion because in it there is a place for God. It is incompatible with Christianity because in it man discovers God for himself. Christianity is a religion which man cannot conceivably discover for himself and which he can possess only as the recipient of God's gifts to him, the recipient of grace."

Dr. Robbins was both fundamental, logical, and inspirational. He challenged the best thought of the women and bore witness to the value of prayer and the sacraments. He said, "to trust Him is our only wisdom. To obey Him is our final prudence. And if there is hope today for us and for our world, it is because, over the fragments of our shattered self-confidence, there sounds His redeeming and triumphant promise, 'If any man be in Christ, there is a new Creation. Behold I make all things new.'"

"His Resurrection" was the theme of Miss Lindley's meditation at the devotional period of the morning session. It was preceded by the singing of "O Lord and Master of Mankind."

NOMINATED FOR NATIONAL COUNCIL

Mrs. James R. Cain, Columbia, S. C., Miss Eva D. Corey, Brookline, Mass., Miss Rebekah L. Hibbard, Pasadena, Calif., and Miss Elizabeth Matthews, Glendale, Ohio, were nominated October 20th by the Woman's Auxiliary for election by General Convention to membership on the National Council.

Besides the individual fitness of the women, satisfaction was at once expressed over the geographical distribution of the four nominees, Miss Corey from New England, Mrs. Cain from the South, Miss Matthews from the Middle West, and Miss Hibbard from the Far West.

It is understood that the term is three years. It is further to be noted that although the new executive board of the Woman's Auxiliary is already in office, National Council elections do not become effective until January 1st. The four women, therefore, if they are elected by General Convention, will not take office until January, and will not be members of the Council at its next (December) meeting.

All four women are nationally known officers of the Auxiliary with years of close contact with the national and international affairs of the Church. They are also experienced and long accepted leaders in provincial and diocesan affairs.

Mrs. James R. Cain has been president of the Auxiliary both for her diocese (Upper South Carolina) and for the Fourth Province. She has just been reelected at this convention to serve a second term on the Auxiliary's national executive board and she is chairman of that board for 1935. She has been a member of the National Council's Department of Christian Social Service. She is best known to the delegates, however, for her brilliant work as chairman of Dispatch of Business both in this convention and in 1931.

Miss Eva D. Corey has the unique distinction of having been the first chairman of the first executive board of the Auxiliary when that board was organized after the General Convention of 1919 which created the National Council. Miss Corey served six years on the board. She is now president of the Woman's Auxiliary of the diocese of Massachusetts, and, as a vice-president of Bishop Sherrill's diocesan Council, she is in charge of the women's division of the Church Service League of the diocese, elected to that position by the diocesan convention.

Miss Rebekah L. Hibbard completed a second term on the Auxiliary's national executive board. She is a former president of her diocese, Los Angeles, and also has served as educational secretary of the diocesan Auxiliary.

Miss Elizabeth Matthews was a member of the first and second executive boards and is known throughout the Church for her fair and efficient guidance of the past three Auxiliary triennials; she was presiding officer in 1928, 1931, and 1934. Bishop Matthews is her uncle.

The question of women serving in Church Councils has called
(Continued on page 524)

Views at the



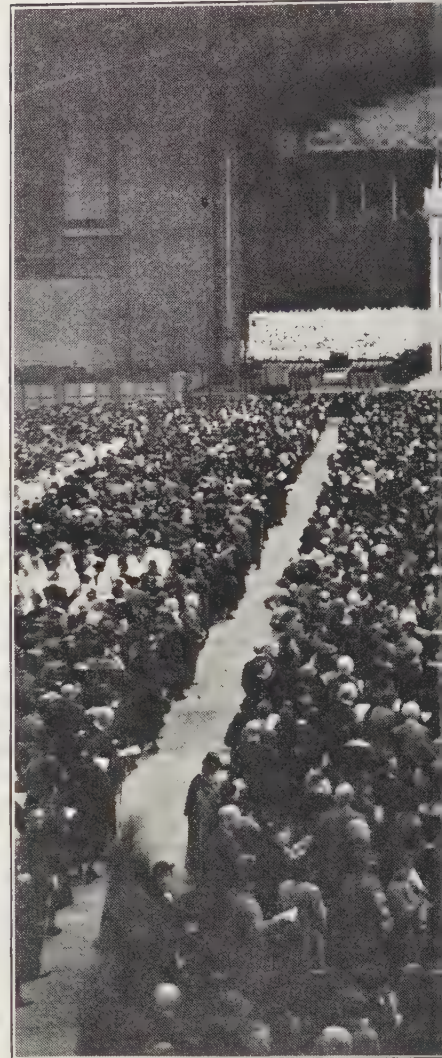
Bishop Roots of Hankow and his son, Jack.



Bishop Littell (right) putting a lei on Bishop Campbell Gray of Northern Indiana.



Left to right, Bishop Washburn of Newark, Bishop Longley of Iowa, and Bishop Johnson of Colorado.



Procession at Opening Service of



Bishop Ivins of Milwaukee



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Bishop Hulse of Cuba

Bishop Reifsnider of North Tokyo, on left, and Bishop Huntington of Anking.



Left to right, Bishop Remington of Eastern Oregon, Bishop Mize of Salina, Bishop Bartlett, Executive Secretary of Domestic Missions.



Reading left to right: Paul Anderson, Y.M.C.A. Secretary for Russian Students in all Europe; Dr. Sergius Bulgakoff, dean of the Russian Theological Institute of Paris; Bishop Littell of Honolulu; Fr. Spence Burton, Superior of the Order of St. John the Evangelist.





Churchwomen Today

Ada Loaring-Clark, Editor

ONE OF THE MOST serious problems in many parishes (I almost said all parishes) is that of securing the right kind of leadership. We have referred to this difficulty often. It is not enough to discover "possible" leaders, they must be interested, challenged, and trained before we can enlist their efficient service. It is an ever-present problem, one that we must make a first objective in every group of women—discover possible leaders and train them. Every parish has problems peculiar to its own history and environment. Problems of the past become objectives for the future, many are solved through trained leadership.

Problems and Objectives

The following have been listed by women all over the country, sometimes as problems, sometimes as objectives: developing the spiritual side of the work; forming and developing woman's work, especially in rural places; making programs for all kinds of work that will interest all kinds of people; reaching the isolated; placing Church papers in every home and then seeing that they are read; overcoming the narrowness of parochialism; securing reports of work accomplished on time and encouraging the prompt answering of letters; interesting the younger women; having fewer organizations; unifying all women's organizations under the Woman's Auxiliary, without causing antagonism. We should have ideal conditions if we could solve these problems. We can turn them into objectives that shall challenge earnest thought and prayerful effort.

IT WAS a charming home in Central China. Father and mother were Christian workers, active leaders, known and loved over a wide area. Their little daughter, Kwu-fen, went to the mission school when she was six and stayed until she was twelve. More education was desired, so accompanied by a missionary, she took the ten days' journey on a house-boat to Hankow, in bitterly cold weather. The last part of the journey was accomplished in a native steam launch. One day the missionary heard a splash. "What was that?" she asked. "An umbrella overboard?" "No, it was somebody!" "Who—Who—Kwu-fen?"

Saved to Serve

Little Kwu-fen, down there in the deep, rushing waters of the mighty Yangtze! "Kiu-ming! Kiu-ming!" (Save! Save!) urged the missionary, while her heart cried out "O God, have pity on us. . . . How could I face her mother?"

Kwu-fen was saved, and as she lay cozily tucked in bed still very white-faced, but safe, she said to her missionary friend, "You taught me to sing 'Jesus loves me, this I know' so, when I fell into the river I just said: 'Please Lord Jesus, help me, I know you love me'; and He did, didn't He?" He went on helping her, for when she was old enough, Kwu-fen rose to be head teacher in one of the mission schools, and toiled faithfully to pass on the knowledge of the God of Help and Love to the girls of China, now clamoring for knowledge. Today, Kwu-fen has gone a step further. She has decided to become an evangelist to her own people and is taking a theological course with that end in view. She is now doing the practical training; visiting and teaching in the diocese of Kwangsi-Hunan, where are scattered but growing Christian congregations, flickering lamps breaking through the solid darkness of centuries. Later, perhaps, she may become Deaconess Kwu-fen, for the Chinese Church of today is calling its women to undertake this office.

We are delighted to find that the Chinese Church is demanding a more thorough academic and theological preparation for its women workers. The Chinese realize, as we do, the best is absolutely necessary in presenting the claims of the Gospel of our Lord and those of His Church to women who are without the enlightenment that Christianity alone can bring.

THE WOMAN'S AUXILIARY

(Continued from page 521)

forth some comparisons, especially as a representative of the Church of England's Church Assembly and the president of the Canadian Woman's Auxiliary have both addressed this convention. The English Church Assembly, it is said, corresponds roughly to the American General Convention, except as regards the English Church's connection with Parliament. Both men and women are members, in complete equality, of the Church Assembly. Again, in Canada, the Dominion Synod has women delegates in full membership. Furthermore, the fact has been brought out, the Chung Hua Sheng Kung Hui, which is the Church of the Anglican communion in China, has always had women delegates, both Chinese and foreign, in its triennial national Synod; some eight or ten women, most of them Chinese, were members of the House of Clerical and Lay Deputies at the 1934 triennial Synod held in Wuhu last May. Missionaries from China in attendance in Atlantic City expressed mild amusement when this fact caused remark; Chinese vestries and diocesan synods have also long had women members.

Mrs. Roland L. Baggott, president of the Auxiliary for the diocese of Southern Ohio, extended an invitation for the next triennial meeting to convene in Cincinnati.

After a closing service, conducted by the Rt. Rev. Robert N. Spencer, Bishop of West Missouri, the convention adjourned at noon on Saturday, October 20th.

THE GIFT OF THE EPISCOPATE

(Continued from page 511)

Church itself, are not ends in themselves, they are only means to an end. Their one purpose is to bring us to Christ. But they are the instruments of God for this great purpose and may not be lightly regarded, they are the divinely given means to this great end, and without them faith in Christ Himself tends to grow vague and weak, and even to disappear.

The great question for us at this Convention is not the question of the budget, or the policy of the National Council, or whether women shall be eligible to sit as deputies in the Convention. Those matters will all be taken care of if the divine foundations of our faith are real to us.

The great question before us is: What are we going to do about faith in our Lord Himself and in the Church as His own Body in which He still lives and works and ministers to us? It is this on which the life of the whole Christian Church depends. And the call to us as members of the Church is clear beyond all question. We are called to show the same all conquering faith in the ascended Christ and in His Church here on earth that we see in the pages of the New Testament. We are called to do our part as a Church to bring the whole world to Christ, and so to open the way for the coming of His Kingdom among men.

We are called to do our part to make Christ known in all His power, and in all His nearness to us here in His Church on earth, still speaking to us and blessing us through Church and ministry and sacrament.

We who belong to this Church are called to say with St. Paul and the whole New Testament, with the whole Christian Church from the beginning, with our own Church through all its history, and with those faithful Churchmen in Connecticut, "I am not ashamed of the Gospel of Christ"—"I believe . . . in one Lord Jesus Christ . . . who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man . . . And I believe one Catholic and Apostolic Church."

A MAN should never be ashamed to own that he has been in the wrong, which is but saying in other words that he is wiser today than he was yesterday.

—Alexander Pope.

Books of the Day

Rev. William H. Dunphy
Editor



NEW FRONTIERS. By Henry A. Wallace. Reynal & Hitchcock. 1934. Pp. 314. \$2.00.

SECRETARY WALLACE'S new book is, with *The Challenge To Liberty* by former President Hoover, the selection of the Book-of-the-Month Club for October. Because of the position occupied by the author and the significance of what he has to say, this is a book of first importance. This is a book to rejoice the heart and mind. It was not long since any man in politics would have been ridiculed if he had dared suggest that any measure was desirable because it was in keeping with some spiritual principle or expressed the mind of Christ. While Mr. Wallace has a great deal to say about government, agriculture, the tariff, money, industry, profits, and prices, he never loses sight of the fact that these things are not ends in themselves. It is evident that he has no belief in the existence of an economic man. He seems to know that while a great deal of rearrangement must be done, our real problem is to make men and women who are sufficient to handle the mighty power which has been placed in our hands. Neither this scheme nor that scheme availeth anything but a new creature. The New Frontiers which we are approaching, which we must approach, are all in the mind and spirit. There can be no reconstruction of the social fabric without a new way of thinking about man and things. This book is not only a fair exposition of the affairs of this nation but a challenge to march into a new country which cannot be discovered on any map, nor reached by any material conveyance.

THE PARISH PRIEST AS PREACHER. By E. F. Odling. Morehouse. 1934. Pp. 61. 60 cts.

BAD preachers are made, not born. A fine little book on sermon preparation by one who evidently knows what it is to be a busy parish priest who has to be jealous of time if he is even to say his prayers. He thinks however that our task today should be easier. The people we most wish to influence by our sermons need most those truths which we have long ago assimilated and made a part of our lives. We must be sure of this message and of our hold upon it, of course. But the most of our limited time should be spent perfecting the technique of presentation. Time so spent improves not only the next sermon but every sermon which will be preached in the future.

PREACHING AND THE MIND OF TODAY. By Gaius Glenn Atkins. Round Table Press. 1934. Pp. 227. \$2.00.

MANY books are written on preaching because of the elusiveness of the vocation. This particular book has grown out of the author's class room work as a professor of homiletics and sociology at the Auburn Theological Seminary, his own experience as a preacher, and, chiefly, the situation today to which preaching must address itself. The central task is to "Create a Christian mind, taking mind in its most ample sense, which will accept and commit itself to the Christian way with all which the Christian way involves and demands." The gap between Christian faith and practice must be bridged. Those who have dared to take this task as their own will find in this wise book not only inspiration but help.

EASTWARD POSITION. By H. A. Wilson. W. Knott & Son, Ltd. London. Pp. 176. 3 shillings.

IT IS WITH a warm thrill of pleasant anticipation that one sees another book growing out of St. Augustine's (with a long I) Haggerston. *The Other Half* has been a constant source of joy and inspiration to this reviewer and *Eastward Position* has already become the sort of book one hesitates to lend and fondles before letting go. You will wonder what the book is about. I do not rightly know. How could I, as I have only read it once and perhaps I shall never be a good enough Christian to grasp

the half of it. On the surface Fr. Wilson tells of the church building and its appointments but all the while you are deeply aware that this is only the outward and visible sign of an inward and spiritual life. The church, the altars, the pictures, the windows, all tell vivid stories of a Lord who did not die 2,000 years ago and leave us but who lives and cares for His children here and now; a spot of brightness in the gray; a light shining in the darkness.

THE WORLD WIDE CHURCH, 1934-35, with a foreword by the Archbishop of Canterbury. This is a remarkable survey of the work of the Church of England. It occasioned great interest when presented to the Church Assembly. The terms sound very familiar: budget retrenchment, budget of restoration, advance budget, etc. However they seem to have been able to hold the line without additional funds. The Archbishop of Canterbury has joined with Bishop Jenkins in the search for unattached young priests who will be willing to serve for the love of the thing.

Some of the stories told of the clash between Christianity and Nationalism, race feeling, and slavery, in various parts of the world are fascinating. The account of the work of the Church does give one a sense of the vastness of the enterprise but one cannot help wondering if we Episcopalians in the United States are not orphans or something like that. I guess all our missions have closed or perhaps they never existed except in our imaginations. The obviously acute observer for this survey looked about a lot of places in Japan and China and South America where I always thought we had a few missions but I must have been mistaken for he apparently did not see them. (Church Assembly, Church House. 1 shilling.)

FINANCIAL RECOVERY FOR THE LOCAL CHURCH. By Julius Earl Crawford. Cokesbury. 1934. Pp. 204. \$1.00.

CHURCH FINANCE is an ever present and usually difficult problem. The thesis of this textbook on Christian stewardship is that Christians will never give well until they have been taught so to give that giving will be a spiritually edifying experience and that every effort to raise funds must keep that end in view. Those who desire a complete treatment of this subject will find that this book meets their need.

AN INTERESTING and valuable brochure dealing with Russia is Vera Micheles Dean's *Soviet Russia: 1917-1933*, which gives the facts of the Russian situation without criticism or commendation. Miss Dean, who has lived in Russia as well as in the United States, provides an informed analysis of the principal aspects of the Russian experiment, a record of achievements and failures within the Union, and a survey of the Soviet relations with other countries, including negotiations with the United States. It is a publication of the World Peace Foundation (40 Mt. Vernon St., Boston. Paper, 25 cts.; cloth, 50 cts.).

THROUGH FAILURE TO SUCCESS. By James Alexander. Funk & Wagnalls Co. 1934. Pp. 242. \$1.50.

SELF-HELP BOOKS had a great vogue in the days when everyone was engaged in getting on and were largely biographical, sometimes humorously so. But this book takes difficulties for granted and realizes that sometimes you may go ahead only one step while you are falling back two. Success and failure are analyzed. Two biographies, Lacordaire and Marshall Hall, are given by way of illustration. Then we get to the heart of the whole matter: how to do it. This would appear to be the weakest part of the book. The cure suggested is too self-centered to be very effective and even if it did work I am not sure that we would like the product very much. Many of the practical suggestions are very useful, I have no doubt. But the basic psychology is that we should banish fear by self-reliance. There is some reason to believe that the cure suggested is frequently the cause of the disease.

THE STORY OF JESUS. By Basil Mathews. Harper. 1934. Pp. 224. \$1.50.

THE AUTHOR of *A Life of Jesus* has written this entirely new but more brief "Story of Jesus." It is intended for young people and is told objectively, with few comments. It does not presuppose any previous knowledge of the life and teachings of our Lord.

Eastern Church Notes

By Canon W. A. Wigram

OUT IN RUSSIA an interesting development has been taking place for some time, which is now getting large enough to call for the attention of authority. The priests have adopted the habit of going out into the vast forests of the land and settling there as hermits, each growing enough corn for his own immediate needs and having no other requirement. There is a loose communal life, but one which is entirely voluntary in its system. It will be noted that this was the way in which the old monasteries began, in the days of the infancy of Russian Church life.

So far, nothing has been attempted to stop this experiment in living, but it seems that now thousands are going out to them, to spend a day or so in the neighborhood of the monastery and return. Thus, baptisms and religious marriages are performed in the forest, and there can be celebrations of the Holy Liturgy, with sermons and instructions that are listened to with the devotion that can only be won when there is danger in the act. It was in much this way that the Orthodox Church in Russia was born in a younger age, and it looks as if it was in this way that it was to be reborn after a period of stress and persecution.

On their own principles, it does not look as if the Soviet Government could interfere with the movement. Here are people who are living just the very life that the Soviet principles say is ideal, that of a voluntary communism, in which all work and all share the result of the labor of their hands. They are not even claiming to use the churches that have been confiscated, but are using their natural right of gathering to worship in a way that is not forbidden by law, even as the persecuted members of the Episcopal Church of Scotland used to meet in the eighteenth century when, after the rebellion of the "forty-five," that communion was proscribed by the dominant Presbyterians of the Established Kirk. Of course, the "Anti-God Government" will take measures to stop this if they can. It is true that they have just accepted the invitation issued to them to join the League of Nations, and so have pledged themselves to respect freedom of religion. Still, that is no matter, of course. One might as soon expect them to stop active and subversive propaganda against governments with whom they are in outwardly friendly relations, as expect them to relax an anti-God policy merely because they have joined the League of Nations. We neither expect them to change their policy on that account, nor do we expect the League even to utter a protest. If any protests should be made, the Soviet is after all entitled to reply, "You knew quite well what our principles were when you invited us to join your League." It is the power of the Soviet Government, not its will, that we doubt, for we believe that in this proscription of religion they are opposing one of the deepest of human instincts—the response of Humanity to the call of the Eternal.

ORTHODOXY AND AUTOCEPHALISM

The whole Orthodox Church, as is known to most who have an interest in it, is divided for governmental purposes into some fourteen "autocephalous" national churches, with perhaps ten more of a lower "autonomous" status. All are in full spiritual communion with one another, but each is administratively self-governing. Now there is a feeling, especially among those Orthodox who are Greek-speaking, that this movement has gone too far. It is certainly a recent development, dating back for hardly more than a century, and it has this disadvantage, that it implies a certain lack of discipline. Each national Church naturally approaches its problems in its own way, and may reach different conclusions, as, *e.g.*, in the dispute over the calendar. The natural corrective to this centrifugal tendency, that may readily become dangerous, would be a general council, but this has not proved practicable. Hence, many among the Orthodox are feeling some envy of Rome—an envy that does not mean desire to submit to Roman claim by the way—and great admiration for her discipline, her dogmatism, and her power of standing theologically

four-square to all winds that blow. Of course, in practice, Rome's undeniable advantages can only be had at Rome's price. Centralization means machinery, and in the Roman Church that machinery is largely Italian. Every Pope for centuries past, and a standing majority in the college of Cardinals for the same time, have been of that nation. As a patriotic Italian who was a Jew by blood and faith put it, "Of course it is absolutely necessary that my Pope should be an Italian."

If you can believe that supremacy in the Church was divinely given, not only to St. Peter, but to Italians, this naturally presents no difficulty. In the Orthodox Church, however, any such supremacy would have to be Greek, as for centuries was actually the case. Like Italian supremacy in the West, however, this supremacy became intolerable to those who were not of Greek stock, and they have shaken it off and do not want to have it back. Fortunately, owing to the structure of Orthodoxy, that Greek supremacy in administration could be cast off without bringing about that lamentable set of schisms that have so disfigured the history of Christianity in the West ever since. Whatever means of preventing the growth of the centrifugal peril will be adopted by the East, the acceptance of Greek supremacy will not be one of them.

That is not to say that a central organism for Orthodoxy will not be needed soon, just as a similar one is in course of developing for the Anglican communion in the form of the Lambeth Conference. It is probable that some form of representative council, such as was planned for the pro-synod that never came to pass, will be found capable of supplying the need. If such there shall be, while Greek supremacy may be an impossibility, it is pretty certain that Greek wisdom and experience will never fail of securing an ample share of influence in its workings.

Interviews at General Convention

ATLANTIC CITY—Interviews with prominent Churchmen appearing in the *General Convention Daily* deal with many matters now before Convention. The Rev. Dr. P. T. Sargent, of St. Bartholomew's Church, New York City, commends strongly to the Convention an alternate plan to the quota system whereby specific districts and projects of the mission fields at home and abroad would be assigned to dioceses and parishes as matters of individual responsibility with a system of visits and reports from bishops and missionaries. He believes that this would result in real interest, personal feeling, and resultant enthusiastic support not possible of achievement under the cold and impersonal system of money quotas. He stated further that he believed in a period of liturgical experimentation by the clergy in the matter of enriching our services so that at the end of the next triennium the Convention might have before it additional worship material found helpful in actual experience, and might thus proceed to a more intelligent revision. He favored "clinical experience" for candidates for the ministry in hospitals and among the handicapped and underprivileged.

The Very Rev. Sergius Bulgakoff, dean of the Russian Orthodox Theological Institute in Paris, endearing himself to all by his genial and gracious personality, seeks a better mutual understanding between our Church and his own. He told of the work in this line carried on by the Fellowship of St. Sergius and St. Alban in England and hoped for the realization of a similar project among us. He spoke enthusiastically of the progress in reunion between us and also of the difficulties in procedure of the recognition of Anglican Orders by the many National Churches of Eastern Orthodox Communion. Constantinople, Antioch, and Alexandria have already made this recognition, but many others have not yet adjudged the matter in their synods. Russia, he said, is becoming heathen, it will be our mutual task to reconvert and recapture her millions, and that task can and will yet be accomplished.

Origen S. Seymour, deputy from Connecticut, stated that he had been particularly impressed by the feeling growing among members of Convention that our National Council was acquitting itself during these trying years with courage and wisdom worthy of the highest commendation. In the face of circumstances of utmost difficulty, they had carried out the mandates of Convention and conserved our advances even though faced with the most drastic falling off in supplies.

NEWS OF THE CHURCH

Summary of Second Week's Activities

Bishop Stewart Speaks at Mass Meeting for American Church Institute for Negroes

ATLANTIC CITY—The Liberal Evangelicals had a grand time at their dinner on Tuesday, October 16th. There had been rumors that the estimated number of 200 would not be reached but when the doors of the Shelburne dining room were opened, over 400 crowded in. The keynote of the speeches was that the group thus associated should have as their objective a positive contribution to the life of the Church in prayer, study, and mutual conference, personal Christian living, and wide fellowship. Bishop Hobson of Southern Ohio, the Rev. Dr. John Lewis of Waterbury, Conn., Bishops Parsons of California, Strider of West Virginia, Hulse of Cuba, Roots of Hankow, and Raymond Maxwell of Cambridge Seminary were the speakers. The Anglican Society also held a largely attended dinner function at which Bishop Oldham of Albany presided and, in his speech, stressed the immediate need for knowledge of and loyalty to a standard Anglican use in view of the flood of manuals, books of ceremonial, etc., being published. The Rev. F. W. Fitts of Roxbury, Mass., Bishop Mosher of the Philippines, Bishop Francis of Indianapolis, Prof. H. R. Gummey, and the Rev. Dr. John R. Crosby of Baltimore, were the other speakers.

Later on Tuesday evening the American Church Institute for Negroes had a mass meeting at which Bishop Stewart of Chicago delivered a stirring address, admitting the delinquencies as well as stressing the achievements of our Church in the work among our Colored brethren. In a telling phrase he summed up the proposed dilemma between Education, Social Service, and Missions. "No education without God, no service but offered to God, no mission of faith without intelligence and service as corollaries." Tributes of the warmest appreciation were offered to Dr. Patton for his magnificent work as director of this Institute. A picked choir of 100 voices from the neighboring Colored congregations led the singing at this meeting. Dr. Patton spoke with great feeling of the joyous surprise and gratitude with which he and the board of the Institute had learned of the unexpected decision to grant \$10,000 of the United Thank Offering for a chapel at Voorhees Industrial School, Denmark, S. C.

BUDGET ADOPTED

Wednesday, October 17th. On all sides the feeling was expressed that the high point of this Convention had been reached today, together with the hope that it might

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"BABY TAKE A BOW"

The men of the Church have raised about \$300,000 to meet the deficit; the women have presented \$807,747.87 through the United Thank Offering; but the children of the Church have contributed the last triennium a total of about \$922,000.

Associate Alumni of General Seminary Attend Dinner

ATLANTIC CITY—A newly awakened understanding of the importance of the doctrine of God, largely due to the influence now coming from the new theology in Germany but rooted firmly in the revelation of the Bible, was emphasized by Dean Fosbroke at the Associate Alumni dinner of General Seminary on October 15th. Dean Fosbroke dealt with the changes he had seen in his 34 years of theological teaching. The emphases today, he said, were on a vastly extended and deepened training for the actual daily work of the pastor, more particular attention to the individual through the tutorial system, and other methods of personal contact.

The Rev. Francis Richey, president, presented Bishop Matthews of New Jersey as toastmaster. The Rev. Canon Bolt brought the greetings of the diocese of Newfoundland, reminding his hearers that Newfoundland was the oldest colony of the British Empire and, up to the present, independent of the Dominion of Canada, both ecclesiastically and politically. Bishop Keeler, Coadjutor of Minnesota, explained the merger of Seabury-Western and indicated an era of notable promise ahead of the reorganized institution. Prof. Bulgakoff spoke briefly, both in English and Russian, and the Lord Bishop of Aberdeen delivered a fascinating and moving address dealing with the characters of the three non-juring bishops at whose hands Bishop Seabury was consecrated.

For the first time ladies were admitted to this dinner.

Children's Offerings Surpass Other Gifts

Lenten, Birthday, and Little Helpers' Offerings Exceed Donations of Women and Men

ATLANTIC CITY—The children of the Church have contributed during the last triennium a total of \$911,681.68, constituting the largest givers in the Church.

On Monday night, October 15th, the three special offerings which are made by the children, namely, the Children's Lenten Offering, the Children's Birthday Offering, and the Little Helpers' Offering, were presented by certificates to Dr. Lewis B. Franklin, treasurer of the National Council, at the mass meeting sponsored by the Department of Religious Education. The meeting was in the Assembly Room of Convention Hall.

The Rev. Dr. D. A. McGregor, head of the Department of Religious Education, said people seldom realized the large amount of the children's offerings because the Children's Lenten Offering only goes on the quota. It represents 17 per cent of the entire quota.

The Children's Lenten Offering comes to the Church through the quotas annually assigned to the parishes. The Birthday Offering and the Little Helpers' Offering are outside the quotas and come to the National Church in bulk. The Birthday Offering is usually designated for a specific purpose, for instance, the Birthday Offering for this year will be devoted to the erection of a chapel at the Iolani School in Honolulu. For the next triennium the designated purpose of the Birthday Offering is a children's ward in the new St. Luke's Hospital, Shanghai, China. The Birthday Offering is made of contributions of pennies, nickels, or dimes, to the amount of the age of each contributor.

In the absence of Bishop Cook of Delaware, Assistant to the Presiding Bishop, who was to have presided, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, presided at the meeting, which is designed to promote the cause of religious education. Other speakers were the Rev. Dr. McGregor, and the Rev. Dr. Karl M. Block, of St. Louis.

Observe Anniversaries

NEW YORK—Two New York city parishes observed anniversaries Sunday, October 7th. The Rev. Dr. Randolph Ray, rector, preached at the 86th anniversary service of the Church of the Transfiguration, "The Little Church Around the Corner," while the Rev. Lester Martin, the rector, preached at the 85th anniversary service of Grace Church, City Island, the Bronx.

Second Week at General Convention

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mark the turning point for future progress rather than retrenchment and retrogression. As will be seen from the detailed reports elsewhere, it was almost at simultaneous hours that both Houses adopted the revised budget and the system of "self-apportionment" for the dioceses. Bishops and Deputies seemed to feel that something fresh had come into the atmosphere and that we might look forward with hope. There is something of the spirit of renewed youth in all this and it is perhaps of significance that both in the councils of the Woman's Auxiliary and the House of Deputies resolutions and memorials called for intensive work with the younger members of the Church at this time. The parish clergy are adjured by their brethren to look to their Church schools, their Young People's organizations, and student groups with renewed attention, and to give less attention to the older members, if need be, to accomplish this.

In the evening, a great number of diners took place.

Another mass meeting was largely attended in the interests of Evangelism at which the principle speaker was the Hon. Francis B. Sayre, Assistant Secretary of State. He pointed out the rapidity of change in the world today, the utter uncertainty as to the future shape of things, and the overmastering demand on the Church that she be loyal to fundamental spiritual truths: the Incarnation, the Will and Purpose of God, and proclaim them at all costs.

An unusual feature of the evening was a dinner given by St. Augustine's Parish (Colored) in honor of Bishop Demby, who had been the preacher in the church.

On Thursday the 18th both Houses got through a large amount of detailed work, the day having commenced with a memorable service in St. James' Church. The Eucharist was celebrated by the Presiding Bishop in memory of the Rt. Rev. John Gardner Murray, first elective Presiding Bishop, who died before the same altar on October 3, 1929.

At the business session of the Woman's Auxiliary, the Rev. Dr. Howard Chandler Robbins delivered an address on Life in the Spirit which has been printed in pamphlet form and is obtainable from National Headquarters. The armament makers received a flaying from the Rev. Julian Hamlin at the noon meeting of the C. L. I. D., who called for a new sense of the moral mission of the Church to awaken the world to the iniquity of the present system.

At the luncheon of the local Kiwanis, the Bishop of Aberdeen received a rousing welcome in the form of three kilned pipers who played him to his seat at the table in the best approach to the Scottish manner that could be arranged. Bishop Deane expressed himself as overjoyed at the reception and delivered one of his epigrammatic speeches. In the evening the eight provincial dinners attracted practically the full strength of the Convention. They are reported elsewhere in this issue.

Plan Memorial Service for Late King Alexander

WASHINGTON, D. C.—Bishop Freeman of Washington has accepted a request from the Jugo-Slav Embassy to hold a memorial service for the late King Alexander in Washington Cathedral, but he will be unable to conduct it personally because of illness.

NAME OF CHURCH HOLDS INTEREST

Friday, October 19th. The center of attraction for visitors on Friday was the House of Deputies, where a debate on the proposal to change the name of the Church filled the galleries until the final vote was taken about 4:30 in the afternoon. Scholarship and humor held all listeners, and the uncertainty of the outcome added a spice which had been lacking hitherto. Noteworthy and outstanding above all else was the fine spirit shown by those who differed exceedingly in their views. Some of the most vigorous proponents of the *status quo* stated to your correspondent that they desired above all else a free statement of the mind of the House on the matter rather than any tactical victory and were fully prepared to accept an adverse vote with cheerful acquiescence. On all sides comment was heard as to the depth of the fellowship which rendered differences of thought and feeling quite innocuous. Some heat, apparent in the morning session, had vanished by the afternoon.

The evening mass meeting in the interests of Christian Social Service indicated the strength of the interest of this Convention in the matters to be discussed as well as the capacity of Deputies and visitors for large and long meetings. The Assembly Hall began to fill at 8 o'clock and it was close to 10:30 before the close. The Rev. Dr. Howard Melish of Holy Trinity, Brooklyn, Spencer Miller, Jr., Robert W. Johnson of the firm of Johnson and Johnson, Surgical Supplies, and the Hon. Frances Perkins, Secretary of Labor, made up a full program of speeches. The problem before the Christian Church was succinctly and aptly put by Dr. Melish in a remark: "There comes a time when, if you are not for men, you are against them." Miss Perkins gave an account of her stewardship in her high office, and some indication of the aims and progress of the whole administration program.

The Society of the Friends of Cuba held on Friday morning the corporate Communion and breakfast meeting customary at each General Convention, yet this year with a new feeling and purpose. The miraculous preservation of Bishop and Mrs. Hulse in their rescue from the ocean after the *Morro Castle* disaster was the main subject for thanksgiving at the Eucharist, celebrated by the Rev. Dr. Howard Chandler Robbins, assisted by the Very Rev. A. Hugo Blankingship of Holy Trinity Cathedral, Havana. At the breakfast in the Hotel Lafayette, the Rev. George F. Rogers of Asheville, N. C., proposed that the organization of *Los Amigos de Cuba* be made more permanent and plans be perfected to express more substantially their

heartfelt gratitude for the safety of Bishop Hulse. Many rose to express the general feeling of appreciation of the Bishop's long and fruitful work in the Island where he will celebrate in January next the 20th anniversary of his consecration. A committee to carry out the ideas proposed was appointed, consisting of Dr. Robbins, chairman, Dean Blankingship, the Rev. A. B. Parsons, and the Rev. George F. Rogers, with Miss Sarah Ashurst as assistant secretary. The Cuban clerical deputy is customarily secretary of the society *ex-officio*.

Saturday, October 20th. With the announcement that adjournment was expected in both Houses by Tuesday, the break-up of the Convention began to be in evidence, exhibits were being dismantled, the railroad desk was crowded, and a thinning out of visitors most noticeable. Long sessions marked the morning and in the afternoon the Historical Trip to Philadelphia carried off so many that it almost appeared as if the Convention were already over.

C. L. I. D. IN FINAL MEETING

The final noon-time meeting of the Church League for Industrial Democracy was held on Saturday, the Rev. W. B. Spofford presiding, and opening the meeting with a closely knit speech. Economics and sociology, he said, begin with belief in God, go on to a belief in Him as purposive, and take their character from the nature of that purpose. Belief in the Incarnation involves the sacredness of personality and a human brotherhood, both denied by the present system. It is so bad a system that even good men cannot make it work righteousness. Therefore, the Church must be committed to changing it. Bishop Parsons, president of the C. L. I. D., envisaged the end of our present system, out of which there was no way but by cooperation. Revolution by violence always harks back to the evils it would supplant but the way of constructive thought and action whenever possible is open to all men of good will and imperative upon the Christian. Dean Bulgakoff was the last speaker. He traced the course of the anti-religious movement in Soviet Russia to the Western materialism rampant at the precise period when Russia awoke to the modern world. This anti-religion is in itself a religion with its Scriptures, its hierarchy, its eschatology and soteriology; in fact the only theology allowed in Russia is anti-God propaganda, but there is plenty of that. As to its present success, he said it was due to the complete lack of training in personal freedom on the part of the Russian individual, rendering the mass of the people a ready prey to superimposed ideas. In America, Fr. Bulgakoff thought, personal freedom and public opinion will prove destructive of any Communistic advance on these lines. We had here, in his opinion, two priceless treasures for the whole Christian world: first, freedom of preaching and teaching the truth as it came to us; and second, liberty of the personal religious conscience. "Violence upon the religious conscience, is the greatest sin against the soul." For the future, he thought that the present religious desert in Russia would not be endless; the men at the Semi-

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New Church Group is Formed in Reich

**Dramatic Struggle Within German
Protestant Church Results in
Schism**

BERLIN—At the National Free Synod assembled on October 20th in the parish church at Dahlen on the outskirts of Berlin a solemn proclamation of independence was adopted, resulting in a final—for the Church—tragic schism. The proclamation stated that Reichsbishop Ludwig Müller, his bishops, and his ecclesiastical ministry have abandoned the Christian faith and gospel.

At the same time the synod notified the German government that the pastors and laity whom it represents, constituting a great part of the active Church membership, have now created their own Church administration in the form of a brotherhood council, which will take over responsibility for governing the German Evangelical Church.

FREE SYNOD'S PROCLAMATION

The proclamation states:

"Employing police restraint the Reich Church government has put aside the Church administrations in Bavaria, Württemberg, and Hesse. That has been the climax in the long-standing confusion in the Evangelical Church. In view of this situation we are forced to issue the following declaration:

"The first and basic article of the Constitution of the German Evangelical Church of September 11, 1933, states, 'The irrevocable basis of the German Evangelical Church is the Gospel of Jesus Christ as it is found in Holy Scripture and as it has again been brought to light in the confessions of the Reformation. Thereby is the authority that the Church requires for its mission defined and qualified.'

"This article has been literally put aside by the teachings, laws, and measures of the Reich Church government.

"The Christian basis of the German Evangelical Church has been set aside.

"The National Church desired by the Reichsbishop, as expressed in his slogan, 'One State, one people, one Church,' means that for the German Evangelical Church the authority of the Gospels has been revoked and the Church's mission has been delivered into the hands of powers of this world.

SEES AN IMPOSSIBLE PAPACY

"The unseemly absolutism of the Reichsbishop and his civil administrator has created in the Evangelical Church an impossible papacy.

"Driven by a spirit of false and unscriptural revelation the Church régime has punished as disobedience the struggle for the defense of the Scriptures and the confession.

"The unscriptural introduction of the worldly leadership principle in the Church and the demand for unqualified obedience based on that principle have made the officers of the Church subject to the Church régime instead of to Christ.

"The forcing aside of the synods has left the parishes voiceless and stripped of their rights in contradiction to the teachings of

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Primus of Scotland Extends His Greetings

A greeting from the Primus of Scotland was read at the service on Sunday, October 21st, in the Assembly Hall, as follows:

"Forbes Court, Broughty Ferry,
29th September, 1934.

ON BEHALF of the Episcopal Church in Scotland I have the great honor to send by our Bishop of Aberdeen and Orkney to our brethren of the Episcopal Church in America, our most cordial and fraternal greetings on the occasion of their celebration of the 150th anniversary of the consecration of Bishop Seabury. We in Scotland will ever regard with profound thankfulness and pride that memorable day in 1784, when amid the humble surroundings of the solemn service of consecration in Aberdeen our three Scottish bishops laid their hands upon the head of Samuel Seabury, and commended him to his great tasks. The remarkable growth and progress of the Church in America, for which we offer our earnest thanksgivings, has been the justification for that venture of faith. It will be our joy to link our prayers at our services and meetings in Aberdeen on November the 14th to those of our brethren in America, and to wish them a fervent *Dominus Vobiscum*.

"W. J. F. ROBBERTS,
"Bishop of Brechin, Primus of the
Episcopal Church in Scotland."

Value and Frequency of Synod Meetings Discussed

ATLANTIC CITY—Two matters of rather more than provincial interest were discussed at the dinner for the Second Province on Thursday night, October 18th, at the Shelburne. Bishop Stires of Long Island introduced the subject of the value and frequency of the meetings of provincial synods, proposing for the consideration of those present the idea that these should be held triennially at a date half-way between meetings of General Convention. After some discussion a resolution was passed approving the idea of postponing the next meeting of the Synod of the Second Province until January, 1936, and the consideration at that meeting of fixing the three-year period as a regular thing.

The subject of the Budget and Quotas was next introduced which led to an informal speech by Dr. Lewis B. Franklin on the matter of the new system as adopted and the scheduled meetings between the representatives of the dioceses and the committees in charge of the Program which are to take place later. The idea of quota obligation as a debt imposed may now be dropped, he said. The dioceses will agree upon a goal at which they will aim and which they will set before their parishes as an objective to be aimed at in a spirit of sacrificial pride, and this objective they will declare to the committees.

Bishops Plead for the Work in Mission Fields

**Ask That Steps be Taken to Save the
Work of Years**

NEW YORK—Pleas to save the work of years in the foreign mission field, which might conceivably be abandoned if the missionary budgets are drastically cut, were made by Bishop Rowe of Alaska and Bishop Colmore of Puerto Rico and the Virgin Islands, in sermons here on Sunday, October 14th.

Bishops Rowe and Colmore were among the nine bishops who preached Sunday in the diocese of New York. Bishop Rowe occupied the pulpit of the Cathedral of St. John the Divine in the morning, while Bishop Colmore was the preacher at the Church of the Heavenly Rest.

Warning that the National Council deficit might force the abandonment of all missions in Alaska, Puerto Rico, and other places, both Bishops Rowe and Colmore urged that steps be taken so that the responsibility and stewardship resting with the Church might not fail because of lack of effort.

Other bishops preaching in New York Sunday were Bishop Wing of South Florida, who spoke at the Evensong service at the Cathedral, which was attended by several hundred members of the Square Club of the New York Police Department; and Bishop Page of Michigan, who occupied the pulpit of Grace Church.

Bishop Stevens of Los Angeles was the preacher at Trinity Church; Bishop Rogers of Ohio delivered the sermon at the Chapel of the Intercession; Bishop Roots of Hankow, China, spoke at St. Bartholomew's Church, while Bishop Bennett (retired) of Duluth, who is assisting Bishop Perry in Rhode Island, was the preacher at Trinity Chapel.

Besides the bishops preaching in the city proper, the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, occupied the pulpit of St. Thomas' Church, Mamaroneck.

Church School Teachers

Study Religious Education

MILWAUKEE—About 75 Church school teachers and clergy attended an institute of religious education, held in All Saints' Cathedral here, Tuesday, September 25th. The institute was sponsored by the diocesan department of religious education. Sessions were held afternoon and evening under the leadership of Bishop McElwain, of Minnesota, who spoke on the importance of continued training in religious education of the adult, and the Very Rev. Victor Hoag, dean of the Eau Claire Cathedral, whose topic was the Problems of the Church School.

Moro Girls Confirmed

ZAMBOANGA, P. I.—Three young Moro girls of Zamboanga, brought up in families firmly entrenched in the Moslem faith, were recently baptized and confirmed by Bishop Mosher in Manila where the girls are in training at St. Luke's Hospital.

Provincial Dinners One of Important Features at General Convention

ATLANTIC CITY—Hundreds of the members of General Convention, the Woman's Auxiliary, and visitors gathered in the various hotels on Thursday night, October 18th, for the various provincial dinners.

A summary of each affair follows:

PROVINCE OF NEW ENGLAND

About 125 members of the province of New England gathered at the Hotel Ambassador for the triennial dinner of the province. Bishop Brewster of Maine, president of the province, presided. Among those at the Bishop's table were the Presiding Bishop; Origen Seymour, chancellor of the diocese of Connecticut; the Rev. Malcolm Taylor, provincial executive secretary, and the Rev. Dr. Phillips Osgood, rector of Emmanuel Church, Boston.

The general subject of the addresses was New England's contribution through religion and education to the life of the country. Mr. Seymour spoke on the beginnings of the Church in New England, referring in particular to the early days in Connecticut and the consecration of Bishop Seabury.

Dr. Osgood gave a very interesting and unusual address based on a collection of old books found in a garret. The collection included part of the library of a practicing physician at the end of the eighteenth century, and revealed the interest in religion and philosophy of a layman of those days. Dr. Osgood's address was replete with quotations read from these dusty, thumb-marked, leather bound volumes and was both interesting and at times very humorous.

The Presiding Bishop brought the meeting to a close with an inspiring "forward looking" address.

PROVINCE OF NEW YORK AND NEW JERSEY

About 200 men and women met at the Hotel Shelburne to attend the dinner of the province of New York and New Jersey. This happy gathering was presided over by Bishop Stires of Long Island, president of the province. Bishop Fiske of Central New York thanked the diocese of New Jersey for its hospitality and Bishop Matthews of New Jersey replied in the name of the diocese.

It was decided to hold the next provincial dinner in January, 1936, in the diocese of Newark. Bishop Stearly of Newark tendered a cordial invitation to the province for this occasion.

PROVINCE OF WASHINGTON

Two hundred or more members of the province of Washington dined at the Marlborough-Blenheim on Thursday evening. Bishop Taitt of Pennsylvania presided. Among other bishops present were Bishop Freeman of Washington, Bishop Strider of West Virginia, and Bishop Sterrett of Bethlehem. There were a number of brief addresses by departmental heads. Miss Sallie C. Deane gave a very inspiring talk on Women's Work and

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Bishop of Long Island Asks for Coadjutor

ATLANTIC CITY—A message to the House of Deputies from the House of Bishops on October 17th advised the former of the passage of a resolution that the petition of Bishop Stires of Long Island be approved and that consent be given to the election of a Bishop Coadjutor in the diocese of Long Island.

Bishop Stires stated that the plan was not the election of another Bishop, but the elevation of one of the two Suffragans, Bishop Larned or Bishop Creighton.

Rhode Island to Stress Religious Education

PROVIDENCE, R. I.—The diocese is making a specialty this fall of religious education. The coming Institute for Teachers and Church Workers, under the auspices of the Department of Christian Education, will open on October 29th for a three-day session at the parish house of the Cathedral of St. John. This year the department is drawing upon the National Council and the Episcopal Theological School of Cambridge, Mass., for four of its speakers. The Rev. Dr. Arthur M. Sherman will lecture on Christian Heroes of Today. Miss Mabel Lee Cooper, secretary, Teacher Training, National Council, will explain the history of Story Telling. The Rev. Dr. Norman Nash of the Episcopal Theological School, will lecture on the Place of Christianity in the Life of Today—a vital discussion of making Christianity efficient in a rapidly changing and much changed world. Prof. Charles L. Taylor of the same seminary will lecture on How to Use the Bible.

Grace Church will hold an adult school of religion of its own during the latter part of this month and the first half of November on Thursday evenings. It is, however, open to the public. The unusual feature is the discussion of Nationalism: Implications for the Church, by five different speakers, Miss Alice W. Hunt, vice-president of the Consumers' League of Rhode Island; the Rev. Gardiner M. Day of St. John's Church, Williamstown, Mass.; L. Metcalf Walling, State Labor Compliance Officer; the Rev. Everett Moore Baker, Westminster Unitarian Church, Providence, and Miss Vida D. Scudder, professor emerita, Wellesley College.

New York Rector Resigns

NEW YORK—The Rev. Dr. DeWitt L. Pelton, rector of St. James' Church, the Bronx, read his official resignation to the congregation Sunday morning, October 14th. Dr. Pelton, who will complete his 30th year as rector on December 1st, said he planned to devote himself to writing and study and would spend the coming winter in Florida.

During Dr. Pelton's rectorship, St. James' Church has grown from a membership of 200 to nearly 1,000.

Two Large Parishes in Boston Undertake New Coöperative Program

BOSTON—Trinity and Emmanuel Churches, the two great influential parishes of Boston's Back Bay, have embarked on a coöperative program. With approval of their respective vestries, the Rev. Dr. Arthur L. Kinsolving of Trinity and the Rev. Dr. Phillips E. Osgood of Emmanuel have planned an increasing dove-tailing of effort in special projects, and, at the same time, have retained unaltered the respective pastoral relationship of each group.

FIRST VENTURES

The first ventures in this coöperative policy are: a merging of the week-day Bible classes for adults; a joint Bible class for men; a Student Unit to be provided by Trinity in the name of both parishes; union of the two men's clubs under the Trinity Men's Club program; joint effort on special occasions such as choir festivals, the Watch Night Service; special missions; Lenten services for the Church schools; drama projects. Both parishes will join in an interesting experiment—the mid-week service for "week-enders"! In addition, Emmanuel Church places the beautiful Leslie Lindsey Chapel at the disposal of Trinity whenever Trinity's great church is not exactly adapted to some item of its work.

SERVICE FOR "WEEK-ENDERS" INAUGURATED

The mid-week service for "week-enders" is an innovation undertaken at the suggestion of a group of young married people and their friends who are frequently away over week-ends. Two things will be attempted: to provide a mid-week urgent opportunity to a definite group of younger people from both parishes; to provide a service of worship less usual and more flexible than the Sunday services can be. A committee of twenty-five from both parishes will direct this service, use its own methods of publicity and attraction for the particular group to be reached, suggest forms of service, provide the choir, manage the finances including administration of the offerings, and nominate topics for the preacher. The rector of Trinity and the rector of Emmanuel will alternate as preachers and both will be present at each service whenever possible.

The success of this first formal effort in team-play, as the printed notices have called it, will determine the feasibility of future ones. Recalling Bishop Sherrill's powerful convention address of last May when he advocated an evaluation of diocesan work to prevent wasted effort, one can appreciate the enormous value of this spontaneous, concerted action of two powerful parishes of whose individual weight and influence there can be no question. The action of Trinity and Emmanuel, showing as it does breadth of vision and a sweet reasonableness in coöperation, paves the way for less heart-burning among smaller factions when they are advised to abandon some personal privilege for the sake of greater effectiveness.

First Step in Missionary Itineraries Undertaken

After General Convention Teams Will Start on Journeys

ATLANTIC CITY—The first step in the long-planned Missionary Itineraries of the Church was appropriately taken on Saturday morning, October 20th, when Bishop Perry, assisted by the Rev. R. B. Gribbon of Trenton, celebrated Holy Communion in the House of Bishops' Chapel for the 40 women who are participating in this movement. The plan came to birth as long ago as last May in meetings of the Field Department and has been since then in the direct charge of the Rev. Dr. B. H. Reinheimer and the Rev. C. H. Collet, although the advice and assistance of many others has been constantly used. Immediately after the close of General Convention the teams, consisting of a bishop, a Field Department aid, and a member of the Woman's Auxiliary, will go out to cover over 380 centers in 83 dioceses, arranged by letters or conference with the respective bishops. The Field Department aids are the regular staff, augmented by others recruited from the length and breadth of the Church. The 40 women have been picked by the Woman's Auxiliary during this Convention and organized by Miss Grace Lindley, national executive secretary.

The plan of procedure is to hold sufficient one-day conferences in various centers of each diocese so as to reach effectively every parish and mission in the Church, and the campaign will probably continue on these lines until late in November. In the afternoon of the selected day, two conferences are to be held; one for the clergy, conducted by the Field Department aid, one for the women, conducted by the Woman's Auxiliary. At these conferences, the aim will be to transmit some idea of the action and spirit of General Convention in dealing with the Mission situation to the parishes; there will be discussion of the Missionary Motive and Methods. Following the conferences will be a supper for parish leaders, both men and women, with especial emphasis on potential leadership—that is to say, upon the "new" man, the untapped resources of the Church. In the evening a missionary mass meeting will be held under the leadership of the visiting bishop with program as he and his aids may arrange it. Nothing in this set-up is rigid, in some cases the team will consist of a bishop only, in certain places the order and character of the meetings will be adjusted to the circumstances, but the outline as a whole will be followed as given. The dominating aim is expressed by Dr. Reinheimer as: "To relay to the whole Church the spirit of General Convention with respect to Missions."

Certainly it has been and is a spirit worth relaying; no one who realized the import of that concurrence of Wednesday the 17th when, in Both Houses at almost the same moment, unanimous acceptance of the Budget and Program as submitted was voted, can fail to see that the Church is

(Continued on page 537)

Bishop of Qu'Appelle to Resign Next May

TORONTO—Announcement by the Rt. Rev. M. T. MacAdam Harding, Bishop of Qu'Appelle, that he had tendered his resignation following 25 years of service as Bishop of the diocese to the Metropolitan of Rupert's Land came at the conclusion of Bishop Harding's charge to the clergy and laity at the 32d annual synod held recently in Regina.

The resignation is to become effective May 31, 1935. It is understood that Bishop Harding will live in England.

Of late years the diocese of Qu'Appelle has suffered greatly from drought, sand storms, and grasshoppers and the Bishop, now passed the three score and ten milepost, has keenly felt the privations and sufferings of his people. He feels a younger and more vigorous man should now take the helm. Although an ardent Catholic the Bishop is dearly loved by all denominations and classes for his kindness, sympathy, and devotion.

Samples of Colonial Church Plates Arrive at Convention

ATLANTIC CITY—First samples of the long-awaited Historical Plates of the Colonial Churches of New Jersey were rushed to the Convention October 12th, by car from New York, having just arrived by steamer. This unique series of twenty different churches dating from the seventeenth and early eighteenth centuries is something entirely new, no other Church group having done anything like it, although several colleges have similar series. The plates are the manufacture of Josiah Wedgewood & Sons, Ltd., in Queensware, a Wedgewood product named from the original formula used by their founder, Josiah Wedgewood, F.R.S., for a presentation set to Queen Charlotte.

The picture of the church occupies the center of each plate, having been engraved on copper from the original photographs made by William W. Klenke, of East Orange, N. J., several of which have appeared on covers of THE LIVING CHURCH. Around the border is an elaborate design by Mr. Burns of the Wedgewood firm, at the top of which is the seal of the S.P.G., at the bottom the great seal of the state of New Jersey, on the right hand the seal of the diocese of New Jersey, and on the left that of Newark. Wreaths of the state flower, the violet, fill the border, the whole being tied in by a border in Gothic motif. The colors are blue or mulberry, according to the desire of the purchaser, and the size of each plate about ten and one half inches, or suitable for dinner service.

Bishop of Stafford Dies

LONDON—On September 7th the Bishop of Stafford, the Rt. Rev. L. P. Crawford, died at Edmond, Newport, Shropshire, at the age of 70. He had been seriously ill since June.

Work of City Missions Represented at General Convention for First Time

ATLANTIC CITY—For the first time a national gathering of people interested in City Missions was held when about 25 representatives of the City Missions throughout the country met on October 17th at a luncheon. This is also the first year that there has ever been an exhibit of City Mission work at General Convention.

The Rev. C. Rankin Barnes, chairman of the Department of Social Service, presided and read the report of the Commission on City Mission Work to the General Convention. It is of interest to note that the commission finds that at least 100 priests are giving full time service as superintendents or full time or part time service as chaplains in City Mission work. This means that a clergy group sufficient to man a large diocese is regularly engaged in personal ministration to inmates of public and private institutions. The report also offered a minimum standard of preparation for clergy entering City Mission work (the first time a statement of standards for City Mission workers has gone before General Convention).

Knowledge of the social sciences and social work; an understanding of community organization; pastoral experience; training in a larger society, and if he is to be the executive, some executive experience.

NEW YORK WORK EXPLAINED

The Rev. Dr. L. Ernest Sunderland, of the City Mission of New York, spoke on the scope of the work in New York with special mention of the ministrations of the chaplains at Ellis Island and in the great New York hospitals. In answer to the question, "Why consider City Mission work in these times?" Dr. Sunderland said, "There has never been a time when what we are doing in hospitals and prisons, etc., has been as important as it is today." A Christian community has come to realize it is a civic duty to take care of its sick persons, but we haven't yet got far enough to feel that the Church must send clergy to those sick people and minister to them.

Canon A. R. Pepper, executive secretary of the Social Service Department of the diocese of Ohio, spoke on The Difficulty in the Development of City Mission Work and the Developing of a Diocesan Program for City Missions.

He said that while each diocese has its own problems, the desire to provide the services of the clergy to people in public and private institutions or agencies is the fundamental principle of the work. He suggested and outlined in brief the formation and duties of a commission on the ministry to public institutions. These duties would be: make a survey and study of public and private institutions of the diocese and determine the needs; develop a program for meeting these needs and opportunities; the coordinating and policy shaping power of the commission; the making of reports to the diocese; keeping in touch with other state and community agencies and the Federation of Churches.

Second Week at General Convention

(Continued from page 528)

nary in Paris have been twice-born and have heard the call of God in history.

The 10:45 service of Morning Prayer in the spacious setting of Assembly Hall on the last Sunday of the 1934 Convention took the form of a Commemoration of the Consecration of Samuel Seabury. The Bishop of Aberdeen and Orkney greeted the congregation, Bishop Manning of New York preached the sermon, and the other officiants were: the Presiding Bishop, the Bishop of Connecticut, the Bishop of New Jersey, the Rev. Dr. G. Warfield Hobbs, and the Rev. Dr. James G. Glass. For his text, Bishop Manning took the words of St. Paul in Romans 1:16, "I am not ashamed of the gospel of Christ," and linked them with the portions of the Nicene Creed professing faith in the Incarnation and the Church as Catholic and Apostolic. His theme was the fundamental importance of the ministry, illustrated in history by the occasion which we were commemorating, the persistence, courage, and determination of our fathers who sought in their attempt to have a duly consecrated bishop, not merely an optional form of Church administration, but that which was vital to the faith and the life which sprang from it. Bishop Manning's sermon is printed in full in this issue.

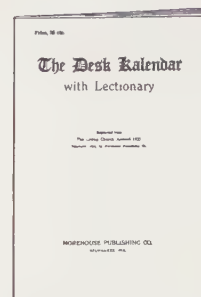
The sermon was considered by many as the last word and the best of his utterances on the subject. In an interview the Bishop

stated to the press that his aim and desire, as that of our whole Church, was Christian unity and therefore we must hold to the episcopate. Should we give up historic orders we might draw near to one-fourth of the Christian world but much farther from the rest. Even as a policy it would be foolish. Many of his friends in Protestantism had written from time to time saying they believed our Church held a great trust herein and that we should stick to it. On December 2d the Bishop plans a great service in the Cathedral where leaders in Protestant Unity movements will be the principal speakers. He thinks the tone of this Convention has been toward unity among many shades of opinion in the Church and a spirit of brotherhood is most evident.

Appointments in England

LONDON—Dr. H. R. L. Sheppard, lately dean of Canterbury, and formerly vicar of St. Martin-in-the-Fields from 1914 to 1926, has been appointed to the canonry of St. Paul's vacated by Canon O. C. Quick, who is now canon of Durham and professor of Divinity in Durham University.

Another appointment of interest is that of Prebendary Mackay, who is vacating All Saints', Margaret street, after 27 years as vicar. He is to be a residentiary canon of Gloucester Cathedral. Prebendary Mackay, in a less exacting sphere, will doubtless preach many more forceful sermons, and add to the number of brilliant books which he has written.



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NEW PRINCIPLES NEW ATTITUDES NEW HOPES

THESE WORDS express the keynote of the Report of the Budget and Program Committee of General Convention, meeting at Atlantic City.

The Report was enthusiastically adopted by both the House of Bishops and the House of Clerical and Lay Deputies.

In the spirit of this keynote every member is called to the support of the missionary and parochial work of the Church during the new Triennium.

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New Church Group is Formed in Reich

(Continued from page 529)

the Scriptures and the reformation regarding the universal priestly duty of the laity.”

The following two articles of the proclamation define the moral and legal bases on which the independent Church administration has been set up, and the final article notified the government of the existence of the independent Church and of its claim to be the genuine established Lutheran Church of Germany.

NEW ADMINISTRATION SET UP

“All our preceding protests and warnings taken from Scripture and the confessions have been without result,” the proclamation says. Contrarily, the Reich Church government, employing police and political force, has continued ruthlessly its work of destroying the Church.

“Therefore the Church enters upon a state of emergency, forcing us to proclaim:

“We declare the constitution of the German Evangelical Church has been obliterated; its legal machinery no longer exists; the men who have seized control of the Church in the Reich and the various States have through their actions withdrawn themselves from the Christian Church.

“On the basis of the emergency rights of the Church and of the parishes and the bearers of spiritual office true to Scripture and the confessions, the Confessional Synod of the German Evangelical Church herewith establishes new bodies of control and leadership.

“It summons to the government and representation of the German Evangelical Church, as a league of churches loyal to the confessions, the Brotherhood Council of the German Evangelical Church. It summons from this body the Inner Council of the German Evangelical Church to take over the administration. Both bodies have been brought together and organized on the same basis as the Confessional Synod.

“We call on the Christian parishes, their pastors, and their elders, to accept no instructions from the former Reich Church government or its administrative offices and to withdraw from further coöperation with those who continue to obey this Church régime. We summon them to follow the instructions of the Confessional Synod of the German Evangelical Church and those bodies it recognizes.

“We submit this, our proclamation, to the Reich government. We request it to take cognizance of the final decisions therein contained and call on it to recognize that in Church matters the Church alone is justified to pass judgment and reach decisions upon its teachings and discipline. This recognition shall not prejudice the State’s supervisory authority.”

ONLY ONE VOTE IN OPPOSITION

After its adoption by the 150 delegates making up the assembly the proclamation was read in a ceremonial service in the 700-year-old St. Anne’s Church in Dahlen by the Rev. Dr. Karl Koch, president of the Confessional Synod. Only one vote was cast against its adoption in the final ballot.

ATLANTIC CITY—At the Triennial corporate Communion of the women of the Church, on the morning of October 11th, 5,055 communicants made their Communions in 45 minutes.

Consecrate Dr. G. A. Wells Bishop of Cariboo

WINNIPEG, MAN.—St. Michael and All Angels’ Day was marked in Winnipeg by the consecration of the Rev. Dr. George Anderson Wells, warden of St. John’s College, as Bishop of Cariboo. The Archbishop of New Westminster performed the consecration ceremony and the presenting bishops were the Rt. Rev. W. R. Adams (Kootenay) and the Rt. Rev. W. C. White (Honan, China).

On the evening before the presentation of an episcopal ring and pectoral cross was made at an impressive service in the Cathedral conducted by the Rev. G. Horrobin, rural dean, assisted by Canon J. O. Murray. The cross, presented by Archbishop Stringer, was formerly used by the Lord Bishop of Colombo. On his death it had been given to the S. P. G. in London by his sister “for some worthy missionary bishop.”

G. T. S. at Celebration

NEW YORK—The General Theological Seminary was represented at the 150th anniversary of the founding of New Brunswick Theological Seminary, celebrated October 2d and 3d, by the sub-dean, the Rev. Dr. Charles N. Shepard, and the Rev. Dr. Howard C. Robbins. New Brunswick Seminary, an institution of the Dutch Reformed Church, is the oldest theological seminary in the United States, pre-dating the General Theological Seminary by 33 years.

Daughters of the King in Central New York Meet

GREENE, N. Y.—Bishop Coley, Suffragan of Central New York, was celebrant at the Communion service which opened the diocesan assembly of the Daughters of the King of Central New York, held in Zion Church, Greene, on September 24th. The Rev. H. E. Hubbard of Trinity Church, Elmira, under whose rectorship Zion chapter was organized, preached the sermon.

At the business sessions the reports showed the enthusiasm and loyalty of the members of the order. Mrs. George Ames, national president, brought greetings from the National Council and told of some of the objectives and hopes of the order.

Mrs. Joseph Cady of All Saints’, Syracuse, was elected president; Mrs. H. Turner of Trinity Church, Elmira, vice president; and Miss Helen Warner of Redeemer, Watertown, secretary-treasurer.

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Provincial Dinners Convention Feature

(Continued from page 530)

Bishop Freeman a noteworthy address on Unity and Partnership.

PROVINCE OF SEWANEES

The banquet and reunion of the province of Sewanee, held in the Jefferson Hotel, was attended by about 300 persons. Addresses were made by Bishop Mikell, of Atlanta, president of the province; Mrs. H. J. McMillan of East Carolina, provincial president of the Woman's Auxiliary; Mrs. W. J. Loaring-Clark of Tennessee, National president of the Daughters of the King, and Bishop Remington of Eastern Oregon. Sewanee songs were sung, with Bishop Morris of Louisiana at the piano.

In his review of the work of the province, Bishop Mikell called attention to a number of progressive and successful activities carried on during the year, particularly in the matter of religious education.

The president called attention to the fine work among deaf mutes done by the provincial missionary, the Rev. Robert Fletcher, praised the splendid service of the Woman's Auxiliary, of the Daughters of the King, and of other working groups, and commended the provincial organization and staff of workers to the loyal and active support of the Sewanee people.

PROVINCE OF THE MID-WEST

The dinner of the province of the Mid-West, held at the Hotel Dennis, was attended by about 150 persons. Bishop Gray of Northern Indiana, president of the province, presided.

Bishop Fawcett of Quincy invited the synod to come to Rock Island, Ill., for its next meeting. The president of the Woman's Auxiliary in the province, Mrs. C. S. Williamson, spoke on the work of the women.

Bishop Mosher of the Philippines was the chief speaker of the evening.

PROVINCE OF THE NORTHWEST

One hundred and three members of the province of the Northwest, that province which contains eight states and has an area equal to about one-third of the whole country, met at the Hotel Ludy for their triennial dinner.

During the course of the meal various dioceses sang to each other. Bishop Ingley, Coadjutor of Colorado, and president of the province, presided. He introduced Bishop Bartlett, of North Dakota, executive secretary of the Department of Missions, who gave a spirited talk on "No Romance in Domestic Missions?" Someone had once said to him, "There is no romance in Domestic Missions" and Bishop Bartlett flung out this sentence as a challenge and then proceeded to illustrate the romance in the work.

"Is there no romance in riding through the bad lands of North and South Dakota? In going to people who can't come to you? In encouraging and helping those in the drought-afflicted area?" asked the Bishop. He then cited the wonderful opportunity

for work among the Orientals of the West, especially with the children whose only chance to become Americans is through the work of the Church; of the Church's Missions to the mountain people in the South, to the Negroes, and to the Indians of the West.

Mrs. J. E. Kinney, president of the Provincial Woman's Auxiliary, told briefly of the work of the women and of their undertaking to aid the work among the deaf in the province during 1935, in order that funds may be released for other work.

Bishop Johnson of Colorado said a few words and invited the province to come to Denver for the next General Convention. This was accepted with considerable enthusiasm.

Charles P. Taft, II, of Cincinnati, whose work in connection with Everyman's Offering has been so significant, was the next speaker. He spoke particularly of the problem which the Church is facing in trying to tell the story of missions to men and of the necessity to reach every man of the Church.

PROVINCE OF THE SOUTHWEST

There were over 100 persons at the dinner of the province of the Southwest at the Madison Hotel. Bishop Capers of West Texas presided. The Presiding Bishop was a guest of honor and gave an inspiring address. Other speakers were Miss Dorothy Fischer, Bishop Quin of Texas, the Rev. Dr. B. H. Reinheimer of the National Council, Mrs. J. R. Cain,

(Continued on page 535)

Boston Church Assists Sister Church in England to Restore its Building

BOSTON—Boston in Massachusetts and Boston in Lincolnshire, England, have been fraternizing in recent months. A few years ago a citizen of the newer Boston, Allan Forbes, visiting England, learned that St. Botolph's Church, old Boston, was in great need of repair. Returning home, he interested friends in contributing a third of the cost of restoration.

The splendid church, 600 years old, has been restored. The Bishop of Lincoln held a dedication service last summer, at which Bishop Perry opened the gates of the new choir screen. A simultaneous service was held in St. Paul's Cathedral, Boston, here, attended by many enthusiastic people of Lincolnshire or other British ancestry.

Recently, Mr. Forbes was summoned to "an important conference," at which to his astonishment he was presented with a beautifully engraved album from the people of Boston, Lincolnshire, containing an illustrated record of the work of restoration.

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Detroit Normal School Gets Classes Under Way

Diocesan Department of Religious
Education Sponsors School

DETROIT, MICH.—The Detroit Normal School, sponsored annually by the Department of Religious Education of the diocese of Michigan, opened a series of six weekly sessions on Tuesday evening, October 23d, in St. Paul's Cathedral, Detroit. The series will close on November 27th.

The weekly program opens with a service in the Cathedral at 5:30; the first one being conducted by the Rev. C. Wellington Hughes, senior curate. Dinner is served at 6:00, and is to be followed by an address each week, the speaker on the opening evening being the Rev. W. R. Kinder, of St. Joseph's Church, Detroit.

Two class periods follow, from 7:30 to 8:20, and from 8:30 to 9:20, respectively. In the first period, five courses are offered, as follows: The Story of the Hebrew People, the Rev. Gordon Matthews, rector of St. Andrew's Church, Detroit; Human Need and the Prayer Book, the Rev. Warner L. Forsyth, rector of St. James' Church, Birmingham; Growing Up With Our Children, Mrs. Belle Farley Murray of the Merrill-Palmer School; The Church Visible, the Rev. C. C. Jatho, rector of St. John's Church, Royal Oak; and Materials and Methods for High School Boys and Girls, Miss Ruth Gill, director of religious education in Christ Church, Bloomfield Hills.

In the second period there will also be presented five courses: Today's Problems and the Gospel of Jesus Christ, the Rev. J. Francis Sant, vicar of Christ Church, Detroit; Materials and Methods for Primary Children, Miss Beatrice Bennett; and Materials and Methods for the Kindergarten, Mrs. Edmund Z. Cleary, in addition to two symposiums. The first symposium is under the direction of Mrs. B. R. Platt, program chairman of the Woman's Auxiliary, on Japan, and the Orientals in America. The speakers include Mrs. Wilbur M. Ale, former leader in the Interdenominational Institute for Mission Study; the Ven. Leonard P. Hagger, archdeacon of the diocese; Mrs. Platt, and Mrs. F. W. Baeslack.

The second symposium is entitled Girls' Friendly Society Leadership, and is under the direction of Mrs. E. R. Breitenbecher, diocesan president of the organization. Speakers will include Archdeacon Hagger; Miss Marie Rasey, director of parental education in the Detroit Public Schools; Mrs. Helen Wright Mahon, national program director, Girls' Friendly Society; Wendell Vreeland, associate professor of education, Wayne University; Mrs. Helen Hogge, mental hygiene counselor, Highland Park Schools, and Mrs. Herman Page, chairman of worship, diocesan G. F. S.

The program for the Normal School, at which an enrolment of 200 is expected, has been arranged under the direction of the Rt. Rev. Herman Page, D.D., Bishop of the diocese; Miss Elizabeth S. Thomas, diocesan director of Religious Education, and the Rev. William R. Kinder.

Provincial Dinners Convention Feature

(Continued from page 534)

president of the Woman's Auxiliary in the province, and Mrs. Harper Sibley.

The tone of all the speeches was that of great encouragement and thankfulness for the unanimous vote of both Houses in adopting the report of the Special Committee on the Budget.

Mrs. Sibley spoke on "The Mission of the Church in India."

Mrs. Sibley said that the Church is not being added to one by one in India, but that whole villages are becoming Christian, because the villages which have accepted Christ have had a real transformation of character in cleanliness and uprightness of life. She also said that her experience in India has given her a deeper faith in the Church and made her realize more than ever the sacramental character of the Church and what a great message it has for the people of India.

PROVINCE OF THE PACIFIC

About 100 members of the province of the Pacific gathered at the Hotel Dennis for their provincial dinner. The meeting was presided over by Bishop Sanford of San Joaquin, president of the province. All the bishops of the province were present with the exception of Bishop Sumner, of Oregon, who is ill and to whom a telegram of greeting was sent.

Mrs. W. P. Remington, wife of the Bishop, spoke on the job which delegates to General Convention must do when they return to their homes. Bishop Bartlett of North Dakota, executive secretary for Domestic Missions, spoke on his work. Bishop Moulton of Utah and C. P. Overfield, also from Utah, each made an address. Bishop Nichols of Kyoto brought a word of greeting.



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Series of Organ Recitals to be Given at Albany Cathedral

ALBANY—The first in a series of ten organ recitals, given at the invitation of J. William Jones, organist and choir-master of the Cathedral of All Saints and sponsored by the Eastern New York Chapter of the American Guild of Organists, was played by Ernest White, organist of St. James' Church, Philadelphia, on Tuesday evening, October 16th.

Organists from various cities in Massachusetts and the district of Albany will play at the successive recitals, with only four local organists taking recitals.

Guild Observes Anniversary

LITTLE FALLS, N. J.—The Ministering Guild of St. Agnes' Church, Little Falls, celebrated its 25th anniversary at a corporate Communion on Sunday, October 7th. At this service the anniversary gift of the guild, a richly embroidered set of green hangings, altar frontal, stole, burse, and veil, was blessed by the rector, the Rev. Robert B. McKay. The hangings were designed and embroidered at the studio of Mrs. Paul Boyer of Orange, N. J.

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Bishop of Colorado Urges Young Clergy to Seek the Mission Fields

NEW YORK—"The fact that you have been ordained a minister does not guarantee your support by the Church if you are incompetent for the work you have to do," Bishop Johnson of Colorado declared Monday, October 15th, in his address at the annual banquet of the General Theological Seminary Missionary Society here.

Stating that life must always be a process of study and training and that young clergymen do not always receive the best opportunities for training as curates in large city parishes, Bishop Johnson urged them "to seek the mission field. Seek the little places where you know every one so well that you get intimate relationships and real training."

So many young seminary graduates believe that they may be ordained on the 20th of the month and married on the 21st, Bishop Johnson declared.

"You could not do it as a lawyer. You could not do it as a doctor. You have not the right to do it as a minister.

"You must have some realities in your life and you cannot have pretensions," he went on. "You must have the love of God and man in your heart and soul. There is no better place to develop this love than among those small groups in the wilderness. There is just one motive—the love of Christ, regardless of circumstances; just one objective—to be like Him; and just one method—self-sacrifice."

PAYS TRIBUTE TO WORK OF MISSION

Bishop Johnson paid tribute to the work being carried on by the General Theological Seminary Associate Mission at Hays, Kans., and at the Trinity Church Associate Mission, manned by General Theological Seminary men, in the diocese of Arizona.

The Rev. Dr. Charles N. Shepard, assistant dean at the seminary, presided as toastmaster. Brief addresses were given by the Rev. Dr. Frank S. Gavin, professor of Church History, and by Henry Penn Krusen, president of the missionary society.

Announcement was made of the appointment of the Rev. Cuthbert A. Simpson, assistant professor of Old Testament, as faculty advisor. Dr. Gavin, for many years faculty advisor, has been named honorary faculty advisor.

THE SOUTHERN CROSS SCHOOL for boys, Church institution of Southern Brazil, is full to capacity this year. The school is primarily for sons of the clergy and other Church boys, and functions as a source of supply for seminary candidates.



Bishop of Aberdeen to Broadcast November 4th

NEW YORK—The Bishop of Aberdeen will broadcast on a nationwide radio hook-up from New York City over station WABC November 4th at 10 A.M., eastern standard time, in connection with the observance of the 150th anniversary of the consecration of Samuel Seabury. This is the next feature of the Episcopal Church of the Air series.

Special Service Held in Dr. Teusler's Memory

ATLANTIC CITY—A special service in memory of the late Dr. Rudolf Bolling Teusler was held on Sunday, October 14th, at the Church of the Ascension, with the Presiding Bishop, former United States Senator George Wharton Pepper, and Dr. John W. Wood as speakers.

Dr. Teusler, who served as director of St. Luke's International Medical Center, Tokyo, from its founding 35 years ago until his death on August 10th, appeared before the General Convention at Washington six years ago to appeal for the co-operation of the Church in obtaining funds to complete the new plant of the Medical Center. The main units for which funds were subscribed were dedicated on June 4, 1933, but the long strain of bringing his plan to fulfillment so aggravated a heart ailment from which Dr. Teusler had suffered that an enforced vacation in America last winter failed to restore him to health. He suffered an attack of bronchial pneumonia shortly before returning to Japan last July. He resumed his duties at the Medical Center where he suffered an acute attack which, after a few days, resulted in his death. His funeral was attended by a distinguished group of Japanese and foreigners high in diplomatic and business circles.

The memorial service, while not a part of the regular program of the General Convention, was arranged by its leaders in order that the numerous friends of Dr. Teusler gathered here for the Convention might have an opportunity to pay tribute to his notable character and achievements.

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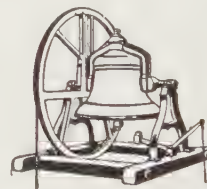
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Visitors at General Convention Total 10,000

ATLANTIC CITY—On the opening day of the Convention the long registration desks were overwhelmed by the flood of visitors and every registrar summoned to the front while filing and counting were temporarily abandoned. This work has since been steadily caught up until now, on the 20th, those in charge are able to report that at least 10,000 visitors registered as staying over one night or more. There is no possible count of the one-day visitors, but this figure will perhaps explain why the 5,000 seating capacity of Assembly Hall has been tested to the limit again and again.

Celebrate One-quarter Century

PROVIDENCE, R. I.—The Twenty-five Year Club of St. Andrew's Chapter in All Saints' Church here called its retired rector, the Rev. Dr. Arthur M. Aucok, from Ashville, N. C., to attend a two-day celebration of its one-quarter century anniversary recently. Dr. Aucok, who served the parish for over 40 years, was given a hearty welcome. Among the speakers were United States Senator Jesse H. Metcalf, the Rt. Rev. G. G. Bennett, D.D., Auxiliary Bishop, and the Rev. John B. Lyte, present rector.

To Conduct Mission

HOPKINSVILLE, KY.—Bishop Abbott of Lexington is to hold an eight day mission at Grace Church, Hopkinsville, beginning with Armistice Day. As described by the Bishop, it is to "partake of the nature of a religious revival, open to Christians of all denominations, and to the religiously inclined who do not belong to any Christian church." The general tenor of the sermons will be along the lines of personal religion.

Opposes Phraseology of Greeting to President

ATLANTIC CITY—Objection to the phraseology of a resolution of greeting to the President of the United States, which referred to him as a "loyal and faithful communicant of the Episcopal Church," was made in the House of Bishops on Monday morning, October 15th, by Bishop Matthews of New Jersey. The resolution had already passed the House of Deputies. The wording of the resolution was entrusted by the House to the Presiding Bishop.

Bishop Matthews stated later to a member of the *Living Church Daily* staff that he was moved so to speak solely by the feeling that there was an element of self-advertisement and calling attention to the President's Churchmanship for our own gratification in the wording and that it would be much more dignified to greet him simply as President of the United States. He insisted that there was no implied slur upon the President or his family.

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- All other classifications, $3\frac{1}{2}$ cts. per word where replies go direct to the advertiser; $4\frac{1}{2}$ cts. per word including box number and address when keyed in our care to be forwarded by us.
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ANNOUNCEMENTS

Memorial

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In loving memory of CHARLES LEVESCONTE BRINE, priest. Entered into Paradise October 29, 1933.
"O ye Priests of the Lord, bless ye the Lord: praise Him and magnify Him forever."

Resolution

EDWIN S. GORHAM
Resolution adopted by the trustees of the Church of St. Mary the Virgin, New York City, October 15, 1934:

WHEREAS it has pleased Almighty God in His wisdom to take to its reward the soul of EDWIN S. GORHAM, and

WHEREAS Mr. Gorham was a faithful parishioner of this Church from its earliest days, and WHEREAS he was a trustee of this corporation from the 17th day of April, 1909, until his death, the 27th day of August, 1934, and

WHEREAS the trustees recognize the deprivation that they and the parish have sustained in the death of Mr. Gorham;

NOW THEREFORE BE IT RESOLVED that the trustees of the Society of the Free Church of St. Mary the Virgin hereby place on record their sense of loss at the passing of Mr. Gorham, and

BE IT FURTHER RESOLVED that this record be spread upon the Minutes, and a copy hereof sent to Mrs. Gorham.

"Grant him Thine Eternal Rest, O Lord, and let Light Perpetual shine upon him. Amen."

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CORRESPONDENCE

(Continued from page 506)

Crisis of Missionary Enterprise

TO THE EDITOR: Is it permissible for an ex-missionary of fourteen years' experience in the foreign field to say a word with respect to the crisis now confronting our missionary enterprise? If so, then I would say this: that neither by retrenchment nor by raising more money can the basic problem be solved. The present crisis may be staved off for a time, but it will surely recur again. There can be no real solution, no permanent relief, until we have eliminated the condition which invites crises, and makes them a perpetual menace to the Church. The basic trouble is that our missionary enterprise is crushed with the sheer weight of its institutional equipment: schools, universities, hospitals, and what-not. They cost millions to build, and millions are required for their maintenance. It is a vast overhead from which there seems to be no escape. They do good, of course, but not in proportion to what they cost. Of all the methods employed for spreading the Gospel, for winning converts, for building up native churches, institutional work is at once the most costly and the least productive. Frankly, we have allowed the philanthropic side of missions to run away with the whole enterprise. Our institutional equipment is 50 years ahead of our real needs. And why? Chiefly because it makes the most popular appeal: it is the line of least resistance.

Ask any ten home givers to designate specific objects for their giving, and nine of them will name schools, hospitals, or some form of social service. Ask any ten officials of our missions organization what are the easiest objects to raise money for, and you will get the same answer. Ask any ten natives in China, Timbuctoo, or Puerto Rico what they consider the most prominent phases of our missionary endeavor, and they will say, schools, hospitals, and social service. As for the religion which trails feebly in the wake of these imposing institutions—feeble, because feebly supported—they simply shrug their shoulders and smile. . . .

(Rev.) LEFFERD M. A. HAUGHWOUT.
Great Kills, S. I., N. Y.

The Opportunity

TO THE EDITOR: At a recent meeting of our student vestry, it was voted to have THE GENERAL CONVENTION DAILY and THE LIVING CHURCH placed in the local college library, where the students may become familiar with the doings of the General Convention and with the numerous items of interest as found in THE LIVING CHURCH.

A word to all the clergy administering to college students in our colleges and universities. Why not place THE GENERAL CONVENTION DAILY and THE LIVING CHURCH in the college libraries where you are ministering?

(Rev.) MORRIS W. DERR,

Counselor to the Church students,
Lewistown, Pa. Bucknell University.

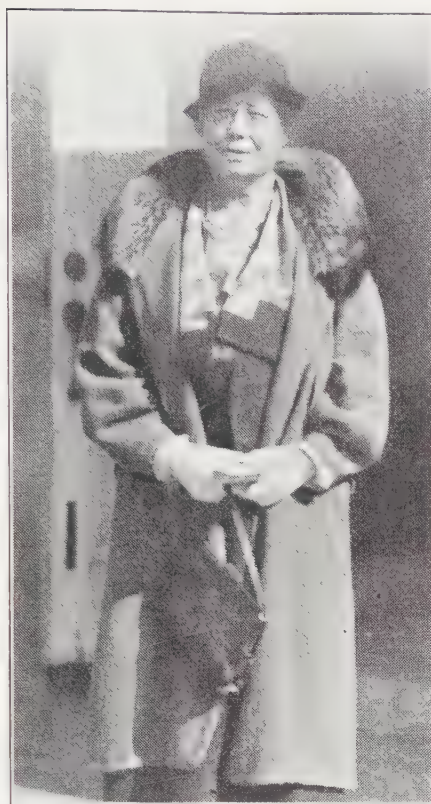
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Elect New Chancellor

HARRISBURG, PA.—The standing committee of Harrisburg has elected A. W. Duy of Bloomsburg, Pa., as chancellor of the diocese until the next diocesan convention, to take the place of the late Gen. Charles M. Clement. Mr. Duy is senior warden of St. Paul's Church, Bloomsburg, and has been active in diocesan affairs for many years.

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Duluth Issues Official

Monthly Diocesan Paper

DULUTH, MINN.—An official publication for the diocese made its appearance early in October when the first issue of *The Diocese of Duluth* was sent out to every family in the diocese.

The magazine will be published early each month and will be financed through advertising secured by the Co-operative Church Supply Company of Minneapolis. Bishop Kemerer will be the editor, assisted by clergy and lay people throughout the diocese.

Offers \$25,000 for Erection
of New Church in Vancouver

VANCOUVER, B. C.—"A Friend in England" has promised \$25,000 for the erection of a new St. James' Church, Vancouver. This money is available when an equal amount has been raised by the friends of the Church in Canada. The Rev. Canon W. Cooper and officers of the parish have accepted the challenge and have been greatly encouraged by the offers of generous assistance not only from members and former members but also from other citizens of Vancouver. There is already \$36,000 to the credit of the building fund.

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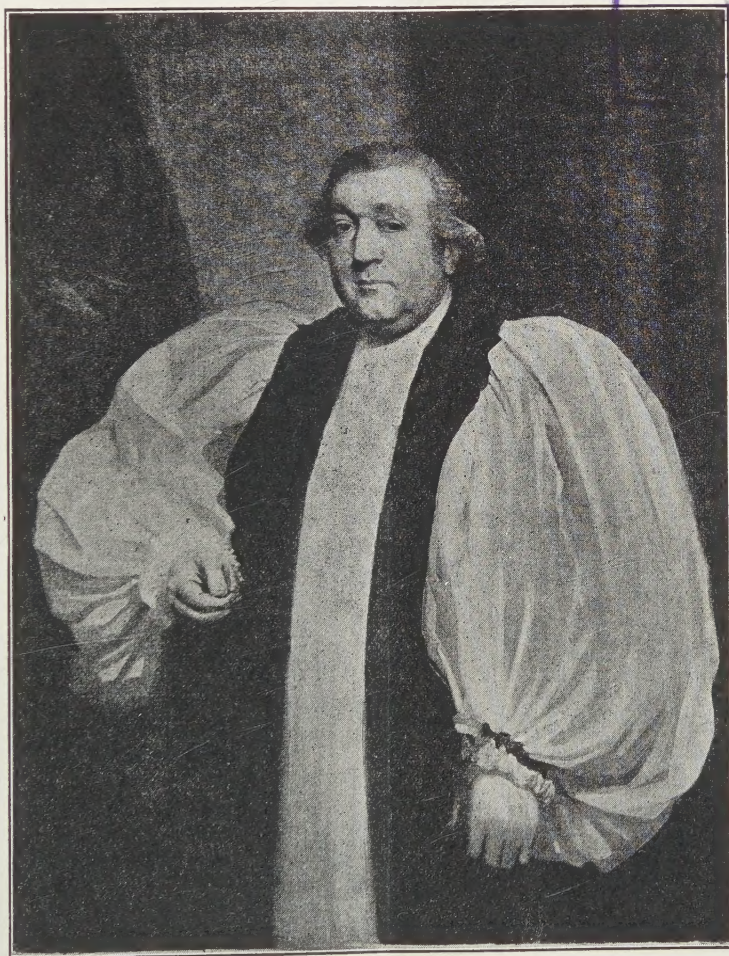
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NO ROOM AT THE INN

By MINOR-BRYANT

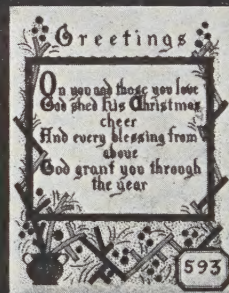
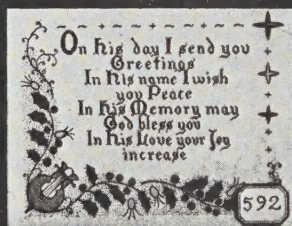
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Church Kalendar



NOVEMBER

- 11. Twenty-fourth Sunday after Trinity.
- 18. Twenty-fifth Sunday after Trinity.
- 25. Sunday next before Advent.
- 29. Thanksgiving. (Thursday.)
- 30. St. Andrew. (Friday.)

KALENDAR OF COMING EVENTS

NOVEMBER

- 12. Quiet Day for Prayer to be observed by women.
- 14. Church-wide commemoration of Seabury sesqui-centennial.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 19. Grace, Newark, N. J.
- 20. St. Saviour's, Old Greenwich, Conn.
- 21. Holy Trinity, Pueblo, Colo.
- 22. St. John's, Poultney, Vt.
- 23. Order of St. Anne, Boston.
- 24. Order Holy Cross, West Park, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

CLARKE, Rev. R. J., formerly vicar of St. John's, South Englewood, and the Church of the Redeemer, Palisades Park, N. J. (N'k); is vicar

of the Church of the Transfiguration, Woodcliff, and Grace Church, Fairview, N. J. (N'k). Address, 590 36th St., Woodcliff, N. J.

GATLEY, Rev. HENRY S., formerly connected with the Church Extension Society of Rochester, has accepted a call to become rector of Christ Church, Pittsford, N. Y. (Roch.), on December 1st, with address at 12 Locust St.

LITCHFIELD, Rev. ARTHUR V., formerly senior assistant at St. Michael's Church, New York City; has been elected rector of St. James' Church, Fordham, to succeed the Rev. DeWitt L. Pelton, D.D., Ph.D., who is retiring.

PRICE, Rev. FREDERICK C., formerly rector of St. John's Church, Mt. Morris, N. Y.; to be curate at St. Stephen's Church, Peoria, Ill. (Q.). Address, 1013 Millman St.

LEAVE OF ABSENCE

CAMPBELL, Rev. R. J., rector of the Church of Our Lady of Grace, Cedar Rapids, Iowa, for more than twenty years, is leaving the parish for an indefinite period on account of illness. The Rev. A. N. MacLaughlin of Newton, Iowa, is taking the work during his absence.

NEW ADDRESSES

RYERSON, JOSEPH E., formerly rector of the Church of the Covenant, Junction City, Kans.; Simcoe, Ontario, Canada.

WATTS, Rev. WALLACE H., formerly chaplain at Fort Winfield Scott, California; is chaplain at Plattsburg Barracks, New York.

ORDINATIONS

PRIESTS

CHICAGO—The Rev. WILFORD O. CROSS was advanced to the priesthood by Bishop Mann of Pittsburgh, acting for Bishop Stewart of Chicago, in Grace Church, Mt. Washington, Pittsburgh, Pa., November 1st. The ordinand, presented by the Rev. W. F. Bayle, will continue as instructor in English at Washington and Jefferson College, Washington, Pa. The Rev. L. N. Tucker, Ph.D., preached the sermon.

PITTSBURGH—The Rev. GEORGE E. LONG was advanced to the priesthood by Bishop Mann of Pittsburgh in Grace Church, Mt. Washington, Pittsburgh, November 1st. The ordinand was presented by the Rev. H. P. Pullin, and is in charge of Grace Church, Mt. Washington, and St. Alban's Church, Duquesne, Pa. The Rev. L. N. Tucker, Ph.D., preached the sermon.

DEACON

RHODE ISLAND—CARL MORRISON TRUESDALE was ordained deacon by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, October 28th. The candidate was presented by the Rev. John I. Byron, and the Rev. H. W. Van Couenhoven preached the sermon. The Rev. Mr. Truesdale is to be missionary of the territory in the mountains of southern Nevada. Address, Pioche, Nev.

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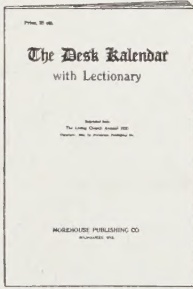
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"Random Reminiscences"

TO THE EDITOR: I am sorry that in your editorial columns this week (L. C., October 13, 1934), you have made such an unkind and unjust criticism of the Rev. Henry S. Sizer and his pamphlet, *Random Reminiscences*, recently published by the Evangelical Education Society. I have no desire to endorse the Evangelical Education Society, nor this pamphlet which Mr. Sizer has written. But I feel there has been a very serious mistake in judgment on your part when you say "his former bias against Presbyterians and Protestant Churchmen has been turned full blast against his Anglo-Catholic former brethren, so that apparently he would now like to burn down the Church of St. Mary the Virgin in New York instead of the Presbyterian one that formerly aroused his ire."

There is nothing in what Mr. Sizer has written in this pamphlet to justify your making any such statement.

(Rev.) ROBERT J. PARKER.

Clinton, N. Y.

Church Army

TO THE EDITOR: Once again General Convention has generously endorsed the work of Church Army in a resolution which reads, in part, that "on the seventh anniversary of Church Army in U. S. A. we heartily commend this organization and its officers for the work accomplished, and recognize thankfully the vital part which Church Army has played in the missionary life of the Church . . . and assure them of our continued support of their work."

Church Army respectfully asks that those last ten words be not mere words on paper.

We receive no grant from the National Council. Our work is entirely supported by voluntary offerings, and we desire that it shall continue to be so maintained.

Most earnestly we ask the clergy and laity of the Church to come to our help.

A class of candidates awaits training.

Donations please to Church Army, 416 Lafayette street, New York, N. Y.

(Capt.) B. FRANK MOUNTFORD,
New York City. Secretary.

"The Anglo-Catholic Annual"

TO THE EDITOR: We hope next year on the second issue of the *Anglo-Catholic Annual* to increase its scope and take in all information concerning Catholic activities throughout the world. We would therefore ask that in the new year all such societies, religious orders, institutions, and schools in America to let us have the information which they would wish to be included in such a book in order that we may begin to make the necessary preparations for increasing the scope of our work.

We hope very much that the present issue containing so much information in regard to the Catholic movement in England will also be of value to our Catholic brethren in America.

The book is issued at 1/6d; 1/8d post free, and will be ready early in November. Orders should be sent to 238 Abbey House, Westminster, London, S. W. 1.

L. A. MATTHEW,
London. The Church Union.

Lone Pine

TO THE EDITOR: While Bishop Parsons of California, in his letter (L. C., September 29th), says he is not "springing to the defense," nevertheless he takes the side of Bishop Sanford of San Joaquin, to say nothing of attacking your straightforward, well-deserved editorial of September 8th on that Lone Pine, Owens River Valley, Methodist chapel and minister affair, "reported in the news columns" (L. C., July 28th).

Is not the Ordinal's Preface clear and concise enough in its deprivation of anyone not having had "Episcopal Consecration or Ordination," from being "accounted or taken to be a lawful . . . Priest, . . . in this Church, or suffered to execute any of the said Functions," and is not celebrating the Holy Eucharist one (and a very important one) of the said Functions?

It seems too bad no (apparent) "definite utterance by the House of Bishops at its October session" (as your editorial said "demands") took place; or, if so, appears unreported, and on which I'm open for correction. WM. STANTON MACOMB, Layman. Germantown, Philadelphia

Mr. Macomb is correct in his observation that no public action was taken by the House of Bishops in connection with the Lone Pine matter.—THE EDITOR.

"Historical" Statements

TO THE EDITOR: The Rev. H. P. Scratchley, in your issue of November 3d, rightly calls attention to the widespread practice of making unsupportable "historical" statements in controversial sermons.

Fr. Scratchley is also right in saying that the bishops at Arles in 314 were British and not English. There were no English at that date.

But is it quite correct to suggest that Magna Carta tells us nothing about the

place of the papacy in John Lackland's time? It is true that the expression *Ecclesia Anglicana libera sit* contains no direct reference to papal pretensions: but, surely, it tells us something about the position which the papacy occupied (or did not occupy) in the minds of the bishops and barons at Runnymede. Is it likely, for instance, that the Roman Catholic bishops of Germany will ever protest to Herr Hitler *ut Ecclesia Teutonica libera sit*?

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

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